OM

CHRIST

Who And What He Was?

Part 1. CHRIST A HINDU DISCIPLE

NAY

A BUDDHIST SAINT.

EDITED BY

PUNDIT SHUNKER NATH.

PUBLISHED BY

LALLA TEK CHAND TANDON.

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WITH APPENDIX AND COMMENTS.

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PREFACE.

In this treatise, I have not the least desire nor the intention of under-valuing the Greatness or the Dignity of Lord Jesus Christ. In fact, I have got the greatest regard, respect and love for that Great Master-mind. Since going through the writings of Nicolas Notivitch about the Life of Issa, my opinion, regarding Lord Jesus Christ has been changed, and I now place him in the category of *One of the Greatezt and the Noblest Souls of the World*: such as—Lord Sreekrishna of the Gita fame, Lord Buddha, Mahatma Zoraster, Saint Confucius, The Greatest of the Greek Philosophers Socrates and Plato, Baba Nanak, Saint Kabirdas, Swami Sankaracharya, Maharshee Swami Dyanand Saraswaty (Founder of the Arya Samaj) and a very few others of the type. I am rather proud of Lord Jesus, since he was more an Indian Saint than anything else; and that, he gained his Knowledge and Inspirations from the Great Sages of India (in Benares Rajgrihi, Juggernath and other sacred places), Nepal and Tibet. In fact he was a Pure Vedantist of the Dwaita (believing in God and the Jiva as seperate entities) School of Vedanta Philosphy, which is based on the teachings of the Sublime Vedas, —The First and The Oldest Revealed Book in the World. If God pleases, The Second and the Third Part of this book will soon come to light. With these few remarks, I close the preface of the 1st Part of this treatise.

THE EDITOR.

...mbu Nath Pundit Street, Calcutta.

OM

CHRIST—A HINDU CHELA—

NAY

A BUDDHIST SAINT.

For ages together the Unknown Life of Jesus Christ, from his 13th to 30th year of life, remained a mystery. It was only some 50 years ago, after the Turko-Russian War in 1877, a celebrated Russian traveller by name Nicolas Notovitch made a travel in the Orient from The Balkan Peninsula and after crossing the Caucasus, Central Asia, Persia and Afganisthan, he entered India through the Bolan Pass and reached Sindh, whence he started for Lahore. On the 14th of October 1877, he went straight to Rawalpindi. From Rawalpindi he turned towards Cashmere and reached Sreenagore on the 20th of October 1877. Staying here for nearly a week or rather for 6 days, he (Notovitch) along with his followers and an interpreter, continued his journey towards Ladakh (Little Tibbet), In his way he encountered many difficulties, and several times risked his life in penetrating a country situated at an average

altitude of ascent and descent from 12000 to 20000 ft. above the sea-level. Sometimes he had to cross the glaciers and traverse rickety wooden bridges composed of two long beams, the ends of which were supported upon the banks and the floor made of a layer of faggots and sticks &c. These suspension bridges are very difficult and dangerous to cross for Europeans and foreigners unaccustomed to them. Resuming his journey in this way, Notovitch reached the Gonpa (monastery) of Moulbeks situated on an isolated rock. Here he was received very hospitably by a fat Tibetian Lama, who ordered to serve the guest with a sort of Tibetian beer made with hops called there "Tchang" which was brewed in the cloister,

While chatting with this and other Lamas, Notovitch noticed a peculiarity among them, that they, these Lamas, much prefer the visits of Europeans to those of Musalmans, and when asked the reason for it the fat Lama answered thus :—"yes, we really prefer Europeans to Mussalmen" I will here quote the language of Notovitch as written by him regarding the conversations he had with the said Lama, which runs as follows :—

The Lamas much prefer the visits of Europeans to those of Musalmen, and when I asked the one who received me, why this was so, he answered thus : "Musulmen have no point of contact at all with our religion. Only comparatively recently, in their victorious campaign, they have converted by force, a part of the Buddhists to Islam. It requires of us great efforts to bring back these Mussalmen descendants

of Buddhists, into the path of the True God. As regards the Europeans, it is quite a different affair. Not only do they profess the essential principles of monotheism, but they are in a sense, adorers of Buddha, with almost the same rites as the lamas who inhabit Tibet. The only fault of the Christians is, that after having adopted the great doctrines of Buddha, they have completely separated themselves from Him, and have created for themselves a different Dalai-lama. Our Dalai-lama is the only one who has received the Divine gift of seeing, face to face, the Majesty of Buddha, and is empowered to serve as an intermediary between earth and heaven.'

"Which Dalai-lama of the Christians do you refer to ?" I asked him ; "we have one, the Son of God, to whom we address directly to our fervent prayers, and to Him alone we recur to intercede with our One and Indivisible God."

"It is not him to whom it is a question, Sahib," he replied. "We, too, respect him, whom we reverence as son of the One and Indivisible God, but we do not see in him The Only Son, but the excellent being who was chosen among all. Buddha, indeed, has incarnated Him self, with His Divine-nature, in the person of the Sacred Issa, who, without employing fire or iron, has gone forth to propagate our true and great religion among all the world. Him whom I meant was your terrestrial Dalai-lama ; he to whom you have given the title of 'Father of the Church.' That is a great sin. May he be brought back, with the flock, who are now in

a bad road," piously added the lama, giving another twirl to his prayer-machine.

I understood now that he alluded to the Pope. "You have told me that a son of Buddha, Issa, the elect among all, had spread your religion on the Earth. Who is he ?" I asked,

At this question the lama's eyes opened wide ; he looked at me with astonishment and pronounced some words I could not catch, murmuring in an unintelligible way. "Issa," he finally replied, "is a great prophet, one of the first after the Twenty-two Buddhas. He is greater than any one of all the Dalai Lamas, for he constitutes part of the spirituality of our Lord. It is he who has instructed you ; he who brought back into the bosom of God the frivolous and wicked souls ; he who made you worthy of the beneficence of the Creator, who has ordained that each being should know good and evil. His name and his acts have been chronicled in our sacred writings, and when reading how his Great Life passed away in the midst of an erring people, we weep for the horrible sin of the heathen who murdered him, after subjecting him to torture"

I was struck by this recital of the lama, The prophet Issa—his tortures and death—our Christian DalaiLama—the Buddhist recognizing Christianity—all these made me think more and more of Jesus Christ. I asked my interpreter not to lose a single word of what the lama told me,

"Where can those writings be found, and who compiled them ?" I asked the monk.

"The principal scrolls—which were written in India and Nepaul, at different epochs, as the events happened—are in Lhassa; several thousands in number. In some great convents are to be found copies, which the Lamas, during their sojourn in Lhassa, have made, at various times, and have then given to their cloisters as souvenirs of the period they spent with the Dalai Lama"

"But you, yourselves; do you not possess copies of the scrolls bearing upon the prophet Issa?"

"We have not. Our convent is insignificant, and since its foundation our successive Lamas have had only a few hundred manuscripts in their library. The great cloisters have several thousands of them; but they are sacred things which will not, anywhere, be shown to you."

We spoke together a few minutes longer, after which I went home, all the while thinking of the Lama's statements, Issa. a prophet of the Buddhists! But, how could this be? Of Jewish origin, he lived in Palestine and in Egypt; and the Gospels do not contain one word, not even the least allusion, to the part which Buddhism should have played in the education of Jesus.

I made up my mind to visit all the convents of Tibet, in the hope of gathering fuller information upon the prophet Issa, and perhaps copies of the chronicles bearing upon this subject.

Leaving the convent Nicolas Notovitch travered the Namykala-pass at an altitude of 20000 ft whence

he descended into the valley of the River Salinoumah. Turning southward he then traversed the celebrated Fotu-La-pass at an altitude of 13500 ft. At its summit stands a little "Thorthene" (Budhist chapel). Thence following the dry bed of a stream he descended to the hamlet of Lamayure.

A convent which seems grafted on the side of the rock, in fact it was held there in some miraculous way dominating the village. Stairs were unknown in this cloister. In order to pass from one story of it to another, ropes were used. Communications with the world outside was through a labyarinth of passage in the rock. Under the windows of the convent was a little inn-the rooms of which were little inviting-where the monks entertain their guests. After staying the night in such a miserable inn, Notovitch set forth his journey the next day morning. From this place (Lamayure) commences the declivity which through a steep narrow and sombre gorge extends towards India.

I will here again cite the words of Notovitch as regards his travels from this place till he reached Leh the capital of Ladakh. He writes :—

"We crossed the Indus on an almost suspended bridge which led directly to the door of the fortress, thus impossble of evasion. Rapidly we traversed the valley, then the village of Khalsi, for I was anxious to spend the night in the hamlet of Snowely, which is placed upon terraces descending to the Indus. The two following days I travelled tranquilly and without any difficulties to overcome, along the shore of the

Indus, in a picturesque country—which brought me to Leh, the capital of Ladak." * * Toward evening I made my entrance into Leh, and stopped at a bungalow constructed especially for Europeans, whom the road from India brings here in the hunting season.

"In order to give my readers a full and detailed accounts of the incidents that led to the discovery of the manuscripts containing the life of Saint Issa in the monastery at Himis which lies at a little distance from Leh, situated on a picturesque site upon the top of a great rock commanding the valley of the Indus. I will let the original writer repeat his own words regarding the incidents that happened after his entering Leh the capital of Ladak. Notovitch says :—

"Leh, the capital of Ladak, is a little town of 5000 inhabitants who live in white, two-story houses, upon two or three streets, principally, In its centre is the square of the bazar, where the merchants of India, China, Turkisthan, Kashmyr and Tibet, come to exchange their products for the Tibetan gold. Here the natives provide themselves with cloths for themselves and their monks, and various objects of real necessity.

An old uninhabited palace rises upon a hill which dominates the town. Fronting the central square is a vast building, two stories in height, the residence of the governor of Ladakh, the Vizier Sourajbal—a very amiable and universally popular Punjabi—who has received in London the degree of Doctor of Philosophy.

To entertain me. during my sojourn in Leh, the

governor arranged, at the bazaar square, a game of polo—the national sport of the Tibetans,—which the English have adopted and introduced into Europe. In the evening, after the game, the people executed dances and played games before the governor's residence. Large bonfires illuminated the scene, lighting up the throng of inhabitants, who formed a great circle about the performers. The latter, in considerable numbers, disguised as animals, devils and sorcerers, jumped and contorted themselves in rhythmic dances timed to the measure of the monotonous and unpleasing music made by two long trumpets and a drum.

The infernal racket and shouting of the crowd wearied me. The performance ended with some graceful dances by Tibetan women, who spun upon their heels, swaying to and fro, and, in passing before the spectators in the windows of the residence, greeted us by the clashing together of the copper and ivory bracelets on their crossed wrists.

The next day, at an early hour, I repaired to the great Himis-convent, which, a little distance from Leh, is elevated upon the top of a picturesque site, commanding the valley of the Indus. Is is one of the principal monasteries of the country, and is maintained by the gifts of the people and the subsidies it receives from Lhassa. On the road leading to it, beyond the bridge crossing the Indus, and in the vicinity of the villages lining the way, one finds heaps of stones bearing engraved inscriptions, such as have already been

described, and *t'horthenes* At these places, our guides were very careful to turn to the right. I wished to turn my horse to the left, but the Ladakians made him go back and led him by his halter to the right, explaining to me that such was their established usage, I found it impossible to learn the origin or reason of this custom.

Above the gonpa rises a battlemented tower, visible from a great distance. We climbed, on foot, to the level on which the edifice stands and found ourselves confronted by a large door, painted in brilliant colors, the portal of a vast two-story building enclosing a court paved with little pebbles. To the right, in one of the angles of the court, is another huge painted door, adorned with big copper rings. It is the entrance to the principal temple, which is decorated with paintings of the principal gods, and contains a great statue of Buddha and a multitude of sacred statuettes. To the left, upon a verandah, was placed an immense prayer-cylinder. All the Lamas of the convent, with their chief, stood about it, when we entered the court. Below the verandah were musicians, holding long trumpets and drums.

At the right of the court were a number of doors, leading to the rooms of the lamas; all decorated with sacred paintings and provided with little prayer-barrels fancifully surmounted by black and white tridents, from the points of which floated ribbons bearing inscriptions—doubtless prayers. In the centre of the court were raised two tall masts, from the tops

of which dangled tails of yaks, and long paper streamers floated, covered, with religious inscriptions. all along the walls were numerous prayer- barrels, adored with ribbons.

A profound silence reigned among the many spectators present, All awaited anxiously the commencement of a religious "mystery," which was about to be presented. We took up a position near the verandah. Almost immediately, the musicians drew from their long trumpets soft and monotonous tones, marking the time by measured beats upon an odd-looking drum, broad and shallow, upreared upon a stick planted in the ground. At the first sounds of the strange music, in which joined the voices of the lamas in a melancholy chant, the doors along the wall opened simultaneously, giving entrance to about twenty masked persons, disguised as animals, birds, devils and imaginary monsters. On their breasts they bore representations of fantastic dragons, demons and skulls, embroidered with Chinese silk of various colors. From the conical hats they wore, depended to their breasts long multi-colored ribbons, covered with inscriptions. Their masks were white death's-heads. Slowly they marched about the masts, stretching out their arms from time to time and flourishing with their left hands spoon-shaped objects, the bowl portions of which were said to be fragments of human crania, with ribbons attached, having affixed to their ends human hair, which, I was assured, had been taken from scalped enemies. Their promenade, in gradually narrowing

circles about the masts, soon became nearly a confused jostling of each other. When the rolling of the drum grew more accentuated, the performers for an instant stopped, then started again, swinging above their heads yellow sticks, ribbon-decked which with their right hands they brandished in menacing attitudes.

After making a salute to the chief lama, they approached the door leading to the temple, which at this instant opened, and from it another band came forth, whose heads were covered by copper masks. Their dresses were of rich materials, embroidered in various bright colors. In one hand each of them carried a small tambourine and with the other he agitated a little bell. From the rim of each tambourine depended a metallic ball, so placed that the least movement of the hand brought it in contact with the resonant tympanum, which caused a strange, continuous under-current of pulsating sound. These new performers circled several times about the court, marking the time of their dancing steps by measured thumpings of the tambourines. At the completion of each turn, they made a deafening noise with their instruments. Finally, they ran to the temple door and ranged themselves upon the steps before it.

For a moment, there was silence. Then we saw emerge from the temple a third band of performers. Their enormous masks represented different deities, and each bore upon its forehead "the third eye." At their head marched Thlogan-Poudma-Jungnas (literally "he who was born in the lotus flower"). Another richly

dressed mask marched beside him, carrying a yellow parasol covered with symbolic designs. His suite was composed of gods, in magnificent costumes ; Dorje-Tro long and Sangspa-Kourpo (*i. e.* Brahma himself). and others. These masks, as a lama sitting near me explained to us, represented six classes of beings subject to the metamorphoses ; the gods, the demi-gods, men, animals, spirits and demons.

On each side of these personages, who advanced gravely, marched other masks, costumed in silks of brilliant hues and wearing on their heads golden crowns, fashioned with six lotus-like flowers on each, surmounted by a tall dart in the centre. Each of these masks carried a drum.

These disguises made three turns about the masts, to the sound of a noisy and incoherent music, and then seated themselves on the ground, around Thlogan-Pondma-Jungnas, a god with three eyes, who gravely introduced two fingers into his month and emitted a shrill whistle. At this signal, young men dressed in warrior costumes—with ribbon-decked bells dangling about their legs—came with measured steps from the temple. Their heads were covered by enormous green masks, from which floated triangular red flags, and they, too, carried tambourines, making a diabolical din, they whirled and danced about the gods seated on the ground. Two big fellows accompanying them, who were dressed in tight clown costumes, executed all kinds af grotesque contortions and acrobatic feats, by

which they won plaudits and shouts of laughter from the spectators.

Another group of disguises—of which the principal features were red mitres and yellow pantaloons—came out of the temple, with bells and tambourines in their hands, and seated themselves opposite the gods, as representatives of the highest powers next to divinity. Lastly there entered upon the scene a lot of red and brown masks, with a "third eye" painted on their breasts. With those who had preceded them, they formed two long lines of dancers, who to the thrumming of their many tambourines, the measured music of the trumpets and drums, and the jingling of a myriad of bells, performed a dance, approaching and receding from each other, whirling in circles, forming by twos in a column and breaking from that formation to make uew combinations, pausing occasionally to make reverent obeisance before the gods.

After a time this spectacular excitement—the noisy monotony of which began to weary me—calmed down a little ; gods, demi-gods, kings, men and spirits got up, and followed by all the other maskers, directed themselves toward the temple door, whence issued at once, meeting them, a lot of men admirably disguised as skeletons. All those sorties were calculated and pre-arranged, and every one of them had its particular significance. The *cortege* of dancers gave way to the skeletons, who advanced with measured steps, in silence, to the masts, where they stopped and made a concerted clicking with pieces of wood hanging at their

sides, simulating perfectly the rattling of dry bones and gnashing of teeth. Twice they went in a circle around the masts, marching in time to low taps on the drums, and then joined in a lugubrious religious chant. Having once more made the concerted rattling of their artificial bones and jaws, they executed some contortions painful to witness and together stopped.

Then they seized upon an image of the Enemy of Man—made of some sort of brittle paste—which had been placed at the foot of one of the masts. This they broke in pieces and scattered, and the oldest men among the spectators, rising from their places, picked up the fragments which they handed to the skeletons—an action supposed to signify that they would soon be ready to join the bony crew in the cemetery.

The chief lama, approaching me, tendered an invitation to accompany him to the principal terrace and partake of the festal "tchang;" which I accepted with pleasure, for my head was dizzy from the long spectacle.

We crossed the court and climbed a staircase—obstructed with prayer-wheels, as usual—passed two rooms where there were many images of gods, and came out upon the terrace, where I seated myself upon a bench opposite the venerable lama, whose eyes sparkled with spirit.

Three lamas brought pitchers of "tchang," which they poured into small copper cups, that were offered first to the chief lama, then to me and my servants.

"Did you enjoy our little festival?" the lama asked me.

"I found it very enjoyable and am still impressed by the spectacle I have witnessed. But, to tell the truth, I never suspected for a moment that Buddhism, in these religious ceremonies, could display such a visible, not to say, noisy exterior form."

"There is no religion, the ceremonies of which are not surrounded with more theatrical forms," the lama answerd, "This is a ritualistic phase which does not by any means violate the fundamental principles of Buddhism. It is a practical means for maintaining in the ignorant mass obedience to and love for the one Creator, just as a child is beguiled by toys to do the will of its parents. The ignorant mass is the "Child of The Father."

"But what is the meaning," I said to him, "of all those masks, costumes. bells, dances, and, generally, of this entire performance, which seems to be executed after a prescribed programme?"

"We have many similar festivals in the year," answered the lama. "and we arrange particular ones to represent mysteries, susceptible of pantomimic presentation, in which eachactor is allowed considerable latitude of action, in the movements and jests he likes, conforming, nevertheless, to the circumstances and to the leading idea. Our mysteries are simply pantomimes calculated to show the veneration offered to the gods, which veneration sustains and cheers the soul of man, who is prone to anxious contemplation of inevi-

table death and the life to come. The actors receive the dresses from the cloister and they play according to general indications, which leave them much liberty of individual action. The general effect produced is, no doubt, very beautiful, but it is a matter for the spectators themselves to divine the signification of one or another action. You too, have recourse sometimes to similar devices, which, however, do not in the least violate the principle of monotheism."

"Pardon me," I remarked, "but this multitude of idols with which your gonpas abound, is a flagrant violation of that principle."

"As I have told you," replied the lama to my Interruption, "man will always be in childhood. He sees and feels the grandeur of nature and understands everything presented to his senses, but he neither sees nor divines the Great Soul which created and animates all things. Man has always sought for tangible things. It was not possible for him to believe long in that which escaped his material senses. He has racked his brain to, and means for contemplating the Creator; has endeavored to enter into direct relations with him who has done him so much good, and also, as he erroneously believes, so much evil. For this reason he began to adore every phase of nature from which he received benefits. We see a striking example of this in the ancient Egyptians, who adored animals, trees, stones, the winds and the rain. Other peoples, who were more sunk in ignorance, seeing that the results of the wind were not always beneficent, and that the rain did not

inevitably bring good harvests and that the animals were not willingly subservient to men, began to seek for direct intermediaries between themselves and the great mysterious and unfathomable power of the Creator. Therefore they made for themselves idols, which they regarded as indifferent to things concerning them, but to whose interposition in their behalf, they might always recur. From remotest antiquity to our own days, man was ever inclined only to tangible realities.

"While seekieg a route to lead their feet to the Creator, the Assyrian turned their eyes toward the stars, which they contemplated without the power of attaining them. The Guebers have conserved the same belief to our days. In their nullity and spiritual blindness, men are incapable of conceiving the invisible spiritual bond which unites them to the Great Divinity, and this explains why they have always sought for palpable things, which were in the domain of the senses, and by doing which they minimized the Divine Principle, Nevertheless, they have dared to attribute to their visible and man-made images a divine and eternal existence. We can see the same fact in Brahminism, (of course Modern Brahmanism) where man, given to his inclination for exterior forms, has created, little by little, and not all at once, an army of gods and demi-gods. The Israelites may be said to have demonstrated, in the most flagrant way, the love of man for everything which is concrete. In spite of a series of striking miracles accomplished by the Great Creator, who is the same for all the peoples, the

Jewish people could not help making a god of metal in the very minute when their prophet Mossa spoke to them of the Creator. Buddhism has passed through the same modifications. Our Great Reformer, Sakya-Muni, inspired by the Supreme Judge, understood truly The One and Indivisible. Brahma, and forbade his disciples attempting to manufacture images in imaginary remblance of Him. He had openly broken from the (degenerated) polytheistic Brahmins, and appreciated the Purity, One-ness and Immortality of Brahma. The success he achieved by his teachings in making disciples among the people, brought upon him persecution by the (Pouranic) Brahmins, who, in the creation of new gods, had found a source of personal revenue, and who contrary to the Law of God, treated the people in a despotic manner. Our first sacred teachers, to whom we give the name of Buddhas—which means, learned men or saints—because the Great Creator has incarnated in them, settled in different countries of the globe. As their teachings attacked especially the tyranny of the (Pouranic) Brahmins and the misuse they made of the Idea of God—of which they indeed made a veritable business—almost all the Buddhistic converts, they who followed the doctrines of those Great Teachers, were among the common people of China and India. Among those teachers, particular reverence is felt for the Buddha Sakya-Muni, known in China also under the name of Fo, who lived three thousand years ago, and whose teachings brought all China back into the path of the True God ; and

the Buddha, Gautama, who lived two thousand five hundred years ago, and converted almost half the Hindus to the knowledge of the Impersonal, Indivisible and Only God, besides Whom there is none.

"Buddhism is divided into many sects which by the way, differ only in certain religious ceremonies, the basis of the doctrine being every-where the same. The Thibetan Buddhists,who are called "lamaists," separated themselves from the "Fo-ists" fifteen hundred years ago. Until that time we had formed part of the worshippers of the Buddha, Fo-Sakya-Muni, who was the first to collect all the laws compiled by the various Buddhas preceding him, when the great schism took place in the bosom of Brahmanism. Later on, a Khoutoukhte Mongol translated into Chinese the books of the Great Buddha, for which the Emperor of China rewarded him by bestowing upon him the title of 'Go-Chi—' 'Preceptor of the King !' After his death, this title was given to the Dalai-Lama of Thibet. Since the epoch, all the titularies of this position have borne the title of Go-Chi. Our religion is called the "Lamaic" one—from the word "lama," (meaning) superior. It admits of two classes of monks, the Red and the Yellow. The former may marry, and they recognize the authority of the Bantsine, who resides in Techow Loumba, and is the Chief of the Civil-administration in Thibet. We, the yellow lamas, have taken the vow of celibacy, and our direct chief is the Dalai-Lama. This is the difference which separates the two religious orders, the respective rituals of which are identical."

"Do all perform mysteries similar to that which I have just witnessed ?"

"Yes ; with a few exceptions. Formerly these festivals were celebrated with very solemn pomp, but since the conquest of Ladak our convents have been, more than once, pillaged and our wealth taken away ; now we content ourselves with simple garments and bronze utensils, while in Thibet you (will) see but golden robes and gold utensils."

"In a visit which I recently made to a gonpa, one of the lamas told me of a prophet, or, as you call him, a Buddha, by the name of Issa. Could you not tell me anything about him ?" I asked my interlocutor, seizing this favorable moment to start the subject which interested me so greatly.

"The name Issa is very much respected among the Buddhists," he replied, "but he is only known by the chief lamas, who have read the scrolls relating to his life. There have existed an infinite number of Buddhas like Issa, and the 84,000 scrolls existing are filled brim full of details concerning each one of them. But very few persons have read the one-hundredth part of those memoirs. In conformity with the established custom, every disciple or lama who visits Lhassa, makes a gift of one or several copies, from the scrolls there, to the convent to which he belongs, Our gonpa, among others, possesses already a great number, which I read in my leisure hours. Among them are the memoirs of the life and acts of the Buddha Issa, who preached the same doctrine in India and among the sons of Israel,

and who was put to death by the Pagans, whose descendants, later on, adopted the beliefs he spread,—and those beliefs are yours.

"The Great Buddha, the Soul of the Universe, is the incarnation of Brahma. He, almost always, remains immobile, containing in himself all things, being in himself the origin of all and his breath vivifying the world. He has left man to the control of his own forces, but, at certain epochs, lays aside his inaction and puts on a human form that he may, as their teacher and guide, rescue his creatures from impending destruction. In the course of his terrestrial existence in the similitude of man, Buddha creates a new world in the hearts of erring men ; then he leaves the earth, to become once more an Invisible Being and resume his condition of perfect bliss. Three thousand years ago, Buddha incarnated in the celebrated Prince Sakya-Muni, reaffirming and propagating the doctrines taught by him in his twenty preceding incarnations. Twenty-five hundred years ago, the Great Soul of the World incarnated anew in Gautama, laying the foundation of a new world in Burmah, Siam and different islands. Soon afterward, Buddhism began to penetrate China, through the persevering efforts of the sages, who devoted themselves to the propagation of the sacred doctrine, and under Ming-Ti, of the Honi dynasty, nearly 2,050 years ago, the teachings of Sakya-Muni were adopted by the people of that country. Simultaneously with the appearance of Buddhism in China, the same doctrines began to spread among the Israelites, It is about

2,000 years ago that the Perfect Being, awaking once more for a short time from his inaction, incarnated in the new-born child of a poor family. It was His will that this little child should enlighten the unhappy upon the life of the world. to come and bring erring men back into the path of truth ; showing to them. by his own example, the way they could best return to the primitive morality and purity of our race. When this sacred child attained a certain age, he was brought to India' where until he attained to manhood. he studied the Laws of the Great Buddha, who dwells eternally in heaven."

"In what language are written the principal scrolls bearing upon the life of Issa" ? I asked, rising from my seat. for I saw that my interesting interlocutor evidenced fatigue, and had just given a twirl to his prayer-wheel, as if to hint the closing of the conversation.

"The original scrolls brought from India to Nepaul, and from Nepaul to Thibet, relating to the life of Issa, are written in the Pali language and are actually in Lhassa ; but a copy in our language—I mean the Thibetan—is in this convent."

"How is Issa looked upon in Thibet ? Has he the repute of a saint ?"

"The people are not even aware that he ever existed. Only the principal lamas, who know of him through, having studied the scrolls in which his life is related, are familiar with his name ; but, as his doctrine does not constitute a cononical part of Budhhism, and the worshippers of Issa do not recognize the authority

of the Dalai-Lama, the Prophet Issa—with many others like him—is not recognized in Thibet as one of the principal saints.'"

"Would you commit a sin in reciting your copy of the life of Issa to a stranger ?" I asked him.

"That which belongs to God," he answered me, "belongs also to man. Our duty requires us to cheerfully devote ourselves to the propagation of His doctrine. Only, I do not, at present, know where that manuscript is. If you ever visit our gonpa again, I shall take pleasure in showing it to you."

At this moment two monks entered, and uttered to the Chief-lama a few words unintelligible to me.

"I am called to the sacrifices. Will you kindly excuse me ?" said he to me, and with a salute, turned to the door and disappeared.

I could do no better than withdraw and lie down in the chamber which was assigned to me and where I spent the night.

In the evening of the next day I was again in Leh—thinking of how to get back to the convent. Two days later I sent, by a messenger, to the chief-lama, as presents, a watch, an alarm-clock, and a thermometer. At the same time I sent the message that, before leaving Ladak, I would probably return to the convent in the hope that he would permit me to see the manuscript, which has been the subject of our conversation. It was now my purpose to gain Kashmyr and return from there, some time later, to Himis, But fate made a different decision for me.

In passing a mountain, on a height of which is perched the gonpa of Paitak. my horse made a false step, throwing me to the ground so violently that, my right-leg was broken below the knee.

It was impossible to continue my journey, I was not inclined to return to Leh ; and seeking the hospitality of the gonpa of Paitak was not, from the appearance of the cloister, an enticing prospect. My best recourse would be to return to Himis, then only about half a day's journey distant, and I ordered my servants to transport me there. They bandaged my broken-leg—an operation which caused me great pain—and lifted me into the saddle. One carrier walked by my side, supporting the weight of the injured member, while another led my horse. At a late hour of the evening we reached the door of the convent of Himis.

When informed of my accident, the kind monks came out to receive me and, with a wealth of extraordinary precautions of tenderness. I was carried inside, and in one of their best rooms, installed upon an improvised bed, consisting of a mountain of soft fabrics, with the naturally-to-be-expected prayer-cylinder beside me. All this was done for me under the personal supervision of their chief-lama, who, with affectionate sympathy, pressed the hand, and I gave him in expression of my thanks for his kindness.

In the morning, I myself bound. around the injured limb, little oblong pieces of wood held by cords, to serve as splints. Then I remained perfectly quiescent and nature was not slow in her reparative work. With-

in two days,my condition was so far improved that I could, had it been necessary, have left the gonpa and directed myself slowly toward India in search of a surgeon to complete my cure.

While a boy kept in motion the prayer-barrel near my bed, the venerable lama who ruled the convent entertained me with many interesting stories, Frequently he took from their box the alarm-clock and the watch, that I might illustrate to him the proccss of winding them and explain to him their uses. At length, yielding to my ardent insistence, he brought me two big books, the large leaves of which were of paper yellow with age, and from them read to me the biography of Issa, which I carefully transcribed in my travelling-note-book according to the translation made by the interpreter. This curious document is compiled under the form of isolated verses, which as placed, very often, had no apparent connection with or relation to each other-

On the third day, my condition was so far improved as to permit the prosecution of my journey. Having bound up my leg as well as possible, I returned across Kachmyr (Kashmere) to India, a slow journey, of twenty days filled with intolerable pain. Thanks, however, to a litter, which a French gentleman, M. Peicheau, had kindly sent to me (my gratitude for which I take this occasion to express), and to an ukase of the Grand Vazier of the Maharajah of Kachmyr, ordering the local authorities to provide me with carriers, I reached

Sreenagar, and left almost immediately, being anxious to gain India before the first snows fell.

In Murre I encountered another Frenchman, Count Andre de Saint Phall, who was making a journey of recreation across Hindusthan. During the whole course, which we made together to Bombay, the young Count demonstrated a touching solicitude for me, and sympathy for the excruciating pain I suffered from my broken-leg and the fever induced by its torture. I cherish for him sincere gratitude, and shall never forget the friendly care which I recevied upon my arrival in Bombay from the Marquis de More's, the Vicomte de Breteul, M. Monod, of the Comptoir d' Escompte, M. Moet, acting consul, and all the members of the very sympathetic French colony there.

During a long time I revolved in my mind the purpose of publishing The Memoirs of The Life of Jesus Christ found by me in Himis, of which I have spoken ; but other interests absorbed my attention and delayed it. Only now, after having passed long nights of wakefulness in the co-ordination of my notes and grouping the verses conformably the march of the recital, imparting to the work, as a whole, a character of unity, I resolve to let this Curious Chronicle, see the light.

Not doubting at all the authenticity of this Chronicle, edited with great exactitude by the Brahminic, and more especially the Buddhistic historians of India

and Nepaul, I desired, upon my return to Europe, to publish a traslation of it.

To this end, I addressed myself to several universally known ecclesiastics, asking them to revise my notes and tell me what they thought of them.

Mgr. Platon, The Celebrated Metropolitan of Kiew, thought that my discovery was of great importance. Nevertheless, he sought to dissuade me from publishing the memoirs, believing that their publication could only hurt me. "Why ?" This the Venerable Prelate refused to tell me more explicitly. Nevertheless, since our conversation took place in Russia, where the censor would have put his veto upon such a work, I made up my mind to wait.

A year later, I found myself in Rome. I showed my manuscript to a Cardinal very near to the Holy Father, who answered me literally in these words ;— "What good will it do to print this ? Nobody will attach to it any great importance and you will create a number of enemies, But, you are still very young ! If it is a question of money which concerns you, I can ask for you a reward for your note, a sum which will repay your expenditures and recompense you for your loss of time." (Of course, I refused.)

In Paris I spoke of my project to Cardinal Rotelli, whose acquaintance I had made in Constantinople. (He too, was opposed to having my work printed, under the pretext that it would be premature.) "The Church," he added, "suffers already too much from the new current of atheistic ideas, and you will but give

a new food to the calumniators and detractors of the Evangelical-doctrine. I tell you this in the interest of all the Christian Churches.")

Then I went to see M. Jules Simon, He found my matter very interesting and advised me to ask the opinion of M. Renan, as to the best way of publishing these memoirs. The next day I was seated in the cabinet of the great philosopher. At the close of our conversation, M. Renan proposed that I should confide to him the memoirs in question, so that he might make to the Academy a report upon the discovery,

This proposition, as may be easily understood, was very alluring and flattering to my *amour propre.* I however, took away with me the manuscript, under the pretext of further revising it. I fore-saw that if I accepted the proposed combination, I would only have the honor of having found the chronicles, while the illustrious author of the "Life of Jesus" would have the glory of the publication and the commenting upon it, I thought myself sufficiently prepared to publish the translation of the chronicles, accompanying them with my notes, and therefore, did not accept the very gracious offer he made to me. But, that I might not wound the susceptibility of the great master, for whom I felt a profound respect, I made up my mind to delay publication until after his death, a fatality which could not be far off, if I might judge from the apparent general weakness of M. Renan. A short time after M. Renan's death, I wrote to M. Jules Simon again, for his advice, He answered me, that it was my affair to

judge of the opportunity for making the memoirs public.

I therefore put my notes in order and now publish them, reserving the right to substantiate the authenticity of these chronicles. In my commentaries I proffer the arguments which must convince us of the sincerity and good faith of the Buddhist compilers. I wish to add that before criticising my communication, the *societies of savans* can without much expense, equip a Scientific-expedition having for its Mission The Study of those Manuscripts in the place where I discovered them, and so may easily verify their Historic Value.

THE LIFE OF SAINT ISSA.

"BEST OF THE SONS OF MEN."

I.

1. The earth trembled and the heavens wept because of the Great Crime committed in the Land of Israel.

2. For there was tortured and murdered the Great and Just Issa, in whom was manifest the Soul of the Universe.

3. Which had incarnated in a simple mortal, to benefit men and destroy the evil-spirit in them ;

4. To lead back to peace, love and happiness, man, degraded by his sins, and recall him to the One and Indivisible Creator, whose mercy is infinite.

5. The merchants coming from Isrsel have given the following account of what has occured :—

II.

1. The people of Israel—who inhabit a fertile country producing two harvests a year and affording pasture for large herds of cattle—by their sins brought down upon themselves the anger of the Lord :

2, Who inflicted upon them terrible chastisements, taking from them, their land, their cattle and their wealth. They were carried away into slavery by the rich and mighty Pharaohs, who then ruled the land of Egypt.

3. The Israelites were, by the Pharaohs, treated worse than beasts, condemned to hard labour and put in irons : their bodies were covered with wounds and sores ; they were not permitted to live under a roof, and were starved to death :

3. That they might be maintained in a state of continual terror and deprived of all human resemblance :

5. And in this great calamity, the Israelites remembering their Celestial Protector, implored His forgiveness and mercy.

6. At that period reigned in Egypt an illustrious Pharaoh, who was renowned for his many victories, immense riches, and the gigantic palaces he had erected by the labour of his slaves.

7. This Pharaoh had two sons, the younger of whom, named Mossa, had acquired much knowledge from the sages of Israel.

8. And Mossa was beloved by all in Egypt, for his kindness of heart and the pity he showed to all sufferers.

9. When Mossa saw that the Israelites, in spite of their many sufferings, had not forsaken their God, and refused to worship the gods of Egypt, created by the hands of man.

10. He also put his faith in their Invisible God, who did not suffer them to betray Him, despite their ever-growing weakness.

11. And the teachers among Israel animated Mossa in his zeal, and prayed of him that he would intercede with his father Pharaoh, in favor of their co-religionists.

12. Prince Mossa went before his father, begging him to lighten the burden of the unhappy people. Pharaoh however, became incensed with rage, and ordered that they should be tormented more than before.

13. And it came to pass that Egypt was visited by a great calamity. The plague decimated young and old, the healthy and the sick ; and Pharaoh beheld in this the resentment of his own gods against him.

14. But Prince Mossa said to his father that, it was the God of his slaves who thus interposed on behalf of his wretched people, and avenged them upon the Egyptians.

15. Thereupon, Pharaoh commanded Mossa, his son, to gather all the Israelite slaves, and lead them away and found, at a great distance from the capital, another city where he should rule over them.

16. Then Mossa made known to the Hebrew slaves that he had obtained their freedom in the name of his

and their God—the God of Israel ; and with them he left the city and departed from the land of Egypt.

17, He led them back to the land which, because of their many sins, had been taken from them. There he gave them laws and admonished them to pray always to God, The Indivisible Creator, whose kindness is infinite.

18. After Prince Mossa,s death, the Israelites observed rigorously his laws, and God rewarded them for the ills to which they had been subjected in Egypt.

19. Their kingdom became one of the most powerful on earth ; their kings made themselves renowned for their treasures, and peace reigned in Israel.

III.

1. The glory of Israel's wealth spread over the whole earth and the surrounding nations became envious,

2. But the Most High Himself led the victorious arms of the Hebrews, and the Pagans did not dare to attack them.

3. Unfortunately, man is prone to err, and the fidelity of the Israelites to their God was not of long duration.

4. Little by little, they forgot the favors he had bestowed upon them, rarely invoked his name, and sought rather protection by the magicians and sorcerers,

5. The Kings and the chiefs among the people substituted their own laws for those given by Mossa ; the temple of God and the observances of their ancient

faith were neglected ; the people addicted themselves to sensual gratifications and lost their original purity,

6, Many centuries had elapsed since their Exodus from Egypt, when God bethought himself of again inflicting chastisement upon them.

7. Strangers invaded Israel, devastated the land, destroyed the villages, and carried their inhabitants away into captivity.

8. At last came the Pagans from over the sea from The Land of Romeles (Rome). These made themselves masters of the Hebrews, and placed over them their army-chiefs, who governed in the name of Cæsar.

9. They defiled the temples, forced the inhabitants to cease the worship of The Indivisible God, and compelled them to sacrifice to their Heathen-gods.

10. They made common soldiers of those who had been men of rank ; the women became their prey, and the common people, reduced to slavery, were carried away by thousands over the sea.

11. The children were slain, and soon, in the whole land, there was naught heard but weeping and lamentation.

12. In this extreme distress, the Israelites once more remembered their Great God, implored His mercy and prayed for His forgiveness. Our Father, in His forgiveness, Our Father, in His inexhaustible clemency. heard their prayer.

IV.

1. At that time the moment had come for the Compassionate Judge to re-incarnate in a human-form ;

2· And the Eternal Spirit, resting in a state of complete inaction and supreme bliss, awakened and separated from the Eternal Being, for an undetermined period.

3. So that, in human form, He might teach man to identify himself with the Divinity and attain to eternal felicity ;

4, And to show, by His example, how man can attain moral purity and free his soul from the physical senses, so that, it may achieve the perfection necessary for it to enter the Kingdom of Heaven, which is immutable and where bliss-eternal reigns.

5. Soon after, a Marvellous Child was born in The Land of Israel. God himself spoke through the mouth of this child, of the miseries of the body and the grandeur of the soul.

6. The parents of the infant were poor people, who belonged to a family, noted for great piety, who forgot the greatness of their ancestors in celebrating the name of the Creator and giving thanks to Him, for the trials which He had sent upon them.

7, To reward them for adhering to the path of truth, God blessed the First-born of this family ; chose him for His elect, and sent him to sustain the fallen and comfort the afflicted.

8. The Divine-child, to whom the name Issa was given, commenced in his tender years, to talk of The Only and Indivisible God, exhorting the strayed souls to repent and purify themselves from the sins of which they had become guilty.

9. People came from all parts to hear him, and marvelled at the discourses which came from his infantile mouth ; and all Israel agreed that the Spirit of The Eternal dwelt in this child.

10. When Issa was thirteen ye ars old, the age at which an Israelite is expected to marry.

11. The modest house of his industrious parents became a meeting-placc of the rich and illustrious, who were anxious to have as a son-in-law, the young Issa, who was already celebrated for the edifying discourses he made in the name of The All-Powerful.

12. Then Issa secretly absented himself from his father's house ; left Jerusalem, and in a train of merchants, journeyed toward the Sindh, (India.)

13. With the object of perfecting himself in the Knowledge of the Word of God (*i.e.* The Vedas—Ed.) and the study of the laws of the Great Buddha.

V.

1. In his fourteenth year, young Issa, The Blessed One, came this side of the Sindh and settled among the Aryas, in the country beloved by God.

2. Fame spread the name of this marvellous youth along the northern Sindh, and when he came to the country of the Five-streams and Rajputana, to the devotees of the God Jain asked him to stay among them.

3. But he left the deluded worshippers of Jain and went to Jaggurnath, in the country of Orissa. where repose the mortal remains of Vyas (Krishna Dypayana) and where the White-priests of Brahma welcomed him joyfully.

4. They taught him to read and to understand the Vedas, to cure physical ills by means of prayers. to teach and to expound the Sacred Scriptures, to drive out evil-desires from man and make him again in the Likeness of God.

5. He spent six years in Jaggurnath, in Rajagriha, in Benares, and in other holy cities. The common people loved Issa, for he lived in peace with the Vaisyas and the Shudras, to whom he taught the Holy Scriptures, (*i.e.* The Vedas.)

6, But the Brahmins and the Kshatriyas told him that they were forbidden by the Great Para-Brahma to come near to those who were created from His belly and His feet; (*i.e.* the Vaisyas of the Shudras—Ed.)

7. That the Vaisyas, might only hear the recital of the Vedas, and this only on the festal days, and

8. That the Shudras were notonly forbidden to attend the reading of the Vedas, but even to look on them; for they were condemned to perpetual servitude, as slave of the Brahmins, the Kshatriyas and even the Vaisyas.

9. "Death alone can enfranchise them from their servitude, has said Para-Brahma." "Leave them therefore, and come to adore with us the gods whom you will make angry if you disobey them."

10. But Issa, disregarding their words, remained with the Shudras, preaching against the Brahmins and the Kshatriyas.

11. He declaimed strongly against man's arrogating to himself the authority to deprive his fellow-beings of

their human and spiritual-rights. "Verily," he said, "God has made no difference between His children, who are all alike dear to Him."

12. Issa denied the Divine Inspiration of the Vedas (Brahmana portion—Ed.) and the Puranas, for, as he taught his followers,—"One law has been given to man to guide him in his actions."

13. "Fear the Lord, thy God ; bend thy knees only before Him and bring to Him only the offerings which come from thy earnings."

14. Issa denied the Trimurti and the incarnation of Para-Brahma in Vishnu, Siva, and other gods ; for, said he :

15. The Eternal Judge, The Eternal Spirit, constitutes The Only and Indivisible Soul of the Universe, and it is this Soul alone, which creates, contains and vivifies all.

16, "He alone had willed and created. He alone is existing from Eternity, and His existence will be without an end ; there is no one like unto Him either in the heavens or on the earth.

17. "The Great Creator has divided His power with no other being ; far less with inanimate-objects, as you have been taught to believe, for He alone, is Omnipotent and All-sufficient.

18, "He willed, and the world was. By one Divine-thought, He re-united the waters and separated them from the dry land of the Globe. He is the Cause of the mysterious life of man, into whom, He has breathed part of His Divine Being ;

19. "And He has put under subjection to man, the

lands, the waters, the beasts and everything which Hə Himself preserves in immutable order. allotting to each its proper duration.

20. " The anger of God will soon break-forth upon man ; for he has forgotten his Creator ; he has defiled His temples with abominations ; and he adores a multitude of creatures which God has subordinated to him ;

21. "And to gain favor with images of stone and metal, he sacrifices human beings in whom dwells a part of the Spirit of the Most High ;

22. And he humiliates those who work in (by) the sweat of their brows, to gain favor in the eyes of the idler who sitteth at a sumptuous table.

23, "Those who deprive their brothers of Divine-happiness will themselves be deprived of it ; and the Brahmins and the Kshatriyas shall become the Shudras of the Shudras, with whom the Eternal will stay forever.

24, In the Day of Judgment, the Shudras and the Vaisyas will be forgiven for that, they knew not the light, while God will let loose His wrath upon those who arroagated His authority."

25. The Vaisyas and the Shudras were filled with great admiration, and asked Issa how they should pray, in order not to lose their hold upon eternal life.

26. "Pray not to ldols, for they cannot hear you ; hearken not to the Vedas where the truth is altered ; (by later writers—Ed.) be hnmble and humiliate not your fellow-men.

27. Help the poor, support the weak, do evil to

none ; covet not that which ye have not and which belongs to others."

VI.

1. The white priests and the warriors, (*i.e.* the Brahmanas and the Kshatryas) who had heared of Issa's discourse to the Shudras, resolved upon his death, and sent their servants to find out the young teacher and slay him.

2. But Iesa, warned by the Shudras of his danger, left by night Jaggurnath, gained the mountain, and settled in the country of the Gautamides, where the Great Buddha Sakya-Muni came to the world, among a people who worshipped The Only and Sublime Brahma.

3. When the just Issa had acquired the Pali language he applied himself to the study of the sacred scrolls of the Suttras.

4. After six years of study, Issa, whom the Buddha had elected to spread his Holy Word, could perfectly expound the sacred scrolls.

5. He then left Nepaul and the Himalaya mountains, descended into the valley of Rajputana and directed his steps toward the West, everywhere preaching to the people, the Supreme-perfection attainable by man ;

6. And the good he must do to his fellow-men, which is the sure means of speedy union with the Eternal Spirit. "He who has recovered his primitive purity," said Issa, "shall die with his transgressions forgiven and have the right to countemplate the Majesty of God."

7. When the divine Issa traversed the territories

of the Pagans, he taught that the adoration of visible gods was contrary to Natural-law.

8. "For to man," said he, "it has not been given to see the image of God, and it behoves him not to make for himself a multitude of divinities in the imagined likeness of the Eternal."

9. Moreover, it is against human conscience to have less regard for the greatness of Divine purity, than for animals or works of stone or metal made by the hands of men.

10. "The Eternal Law-giver is One ; there are no other gods than He ; He has parted the world with none, nor had He any counsellor.

11. Even as a father shows kindness toward his chiidren, so will God judge men after death, in conformity with His merciful laws. He will never humiliate his child by casting his soul for chastisement into the body of a beast (? Ed.)

12, "The heavenly laws," said the Creator, through the mouth of Issa, "are opposed to the immolation of human sacrifices to a statue or an animal ; for I, the God, have sacrificed to man all the animals and all that the world contains.

13. "Everything has been sacrificed to man, who is directly and intimately united to Me. his Father ; therefore, shall the man be severely judged and punished, by My law, who causes the sacrifice of My children.

14. "Man is naught before the Eternal Judge ; as the animal is before man.

15. Therefore I say unto you, leave your idols and perform not ceremonies which separate you from your Father and bind you to the priests, from whom Heaven has turned away.

16. For it is they who have led you away from The True God, and by superstitions and cruelty perverted the spirit and made you biind to the knowledge of the truth."

VII.

1. The words of Issa spread among the Pagans, through whose country he passed, and the inhabitants abandoned their idols.

2. Seeing which, the priests demanded of him who thus glorified the name of The True God, that he should in the presence of the people, prove the charges he made against them, and demonstrate the vanity of their idols.

3. And Issa answered them : If your idols, or the animals you worship, really possess the super-natural-powers you claim, let them strike me with a thunder-bolt before you !"

"Why dost not thou perform a miracle," replied the priests." and let thy God confound ours, if He is Greater than they ?"

5. But Issa said ; The miracles of our God have been wrought from the first-day when the universe was created ; and are performed every day and every moment ; who so sees them not, is deprived of one of the most beautiful gifts of life.

6. "And it is not on inanimate objects of stone,

metal or wood that He will let His anger fall, but on the men who worship them, and who therefore, for their salvation, must destroy the idols they have made,

7. "Even as a stone and a grain of sand, which are naught before man, await patiently their use by Him.

8. "In like manner, man, who is naught before God, must await in resignation His pleasure, for a manifestation of His favor.

9. "But woe to you! ye adversaries of men! if it is not the favor you await, but rather the wrath of The Most High, woe to you, if you demand that He attest His power by a miracle!

10. "For it is not the idols which He will destroy in His wrath, but those by whom they were created; their hearts will be the prey of an eternal-fire and their flesh shall be given to the beasts of prey.

11, "God will drive away the contaminated animals from His flocks; but will take to Himself those who strayed, because they knew not the Heavenly-part within them."

12, When the Pagans saw that the power of their priests was naught, they put faith in the words of Issa. Fearing the anger of The True God, they broke their idols to pieces and caused their priests to flee from among them.

13. Issa further-more taught the Pagans that they should not endeavour to see The Eternal Spirit with their eyes; but to perceive Him with their hearts, and

make themselves worthy of His favors by the purity of their souls.

14. "Not only," he said to them, "must ye refrain from offering human sacrifices, but ye may not lay on the altar any creature to which life has been given, for all things created, are for man,

15. Withhold not from your neighbour his just due, for this would be like stealing from him what he had earned in (by) the sweat of his brow.

16. "Deceive none, that ye may not yourselves be deceived ; seek to justify yourselves before the last judgment, for then it will be too late."

17. "Be not given to debauchery, for it is a violation of the Law of God."

18. "That you may attain to supreme bliss, you must not only purify yourselves, but must also guide others into the path that will enable them to regain their primitive innocence."

VIII,

1. The countries round about were filled with the renown of Issa's preachings, and when he came unto Persia, the priests grew afraid and forbade the people hearing him ;

2. Nevertheless, the villagers received him with joy, and the people hearkened intently to his words, which, being seen by the priests, caused them to order that he should be arrested and brought before their High Priest, who asked him :

3. "Of what New God dost thou speak ? Knowest thou not, unfortunate man that (what) thou art ? that

Saint Zoroaster is The Only Just One, to whom alone was vouchsafed the honor of receiving revelations from The Most High ;

4. "By whose command the angels compiled His Word in laws for the governance of His people, which were given to Zoroaster in Paradise ?

5. "Who, then, art thou, who dareeth to utter blasphemies against our God and sow doubt in the hearts of believers ?"

6. And Issa said to them : "I preach no New God, but our Celestial Father, who has existed before the beginning and will exist until after the end.

7. "Of Him I have spoken to the people, who—even as innocent children—are incapable of comprehending God by their own intelligence, or fathoming the Sublimity of The Divine Spirit ;

8. "But as the new-born child in the night recognizes the mother's breast, so your people, held in the darkness of error by your pernicious doctrines and religious ceremonies, have recognized instinctively their Father, in the Father whose prophet I am.

9. "The Eternal Being says to your people, by my mouth, Ye shall not adore the Sun for it is but a part of the universe which I have created for man ;

10. "It rises to warm you during your work ; it sets to accord to you the rest that I have ordained.

11. "To me only ye owe all that ye possess, all that surrounds you and that is above and below you."

12. "But," said the priests, "how could the people live according to your rules if they have no teachers ?"

13. Whereupon Issa answered : "So long as they had no priests, they were governed by the natural-law and conserved the simplicity of their souls ;

14. "Their souls were in God and to commune with the Father they had not to have recourse to the intermediation of idols, or animals, or fire, as taught by you.

15. "Ye pretend that man must adore the sun, and the Genii of Good and Evil. But I say unto you that your doctrine is pernicious. The sun does not act spontaneously, but by the will of the inivisible Creator, who has given to it being."

16. "Who, then, has caused this Star-light the day warms man at his works and vivifies the seeds sown in the ground ?"

17. "The Eternal Spirit is the Soul of Everything Animate, and you commit a great sin in dividing Him into the Spirit of Evil and the Spirit of Good, for there is no God other than The God Of Good.

18. "And He, like to the father of a family, does only good to His children, to whom He forgives their Transgressions if they repent of them.

19. "And the Spirit of Evil dwells upon earth, in the hearts of those, who turn the children of God away from the right-path.

20. "Therefore, I say unto you ; Fear the Day of Judgment, for God wlll inflict a terrible chastisement npon all those who have led His children astray and beguiled them with superstitions and errors ;

21. Upon those who have blinded them who saw ;

who have brought contagion to the well; who have brought the worship of those things which God made to be subject to man, or to aid Him in His works.

22. "Your doctrine is the fruit of your error in seeking to bring near to you The God of Truth, by creating for yourselves false-gods."

23. When the Magi heard these words, they feared to themselves do him harm, but at night, when the whole city slept, they brought him outside the walls and left him on the highway, in the hope that he would fall to become the prey of wild beasts.

24. But, protected by the Lord our God, Saint Issa, continued on his way, without accident.

IX.

1. Issa—whom the Creator had selected to recall to the worship of The True God, men sunk in sin—was twenty-nine years old when he arrived in the land of Israel,

2. Since the departure therefrom of Issa, the Pagans had caused the Israelites to endure more atrocious sufferings than before, and they were filled with despair,

3. Many among them had begun to neglect the laws of their God and those of Mossa, in the hope of winning the favor of their brutal conquerors.

4. But Issa, notwithstanding their unhappy condition, exhorted his countrymen not to despair, because the day of their redemption from the yoke of sin was near, and he himself, by his example, confirmed their faith in the God of their fathers.

5. "Children, yield not yourselves to despair," said the Celestial Father to them, through the mouth of Issa, "for I have heard your lamentations, and your cries have reached My ears."

6. "Weep not, oh, my beloved sons! for your griefs have touched the heart of your Father and He has forgiven you, as He forgave your ancestors."

7. "Forsake not your families to plunge into debauchery; stain not the nobility of your souls; adore not idols which cannot but remain deaf to your supplications,"

8. "Fill My temple with your hope and your patience, and do not adjure the religion of your fore-fathers, for I have guided them and bestowed upon them of my beneficence."

9. "Lift up those who are fallen; feed the hungry and help the sick, that ye may be altogether pure and just in the Day of the Last Judgment which I prepare for you."

10. The Israelites came in multitudes to listen to Issa's words; and they asked him where they should thank their Heavenly Father, since their enemies had demolished their Temples and robbed them of their Sacred Vessels,

11. Issa told them that God cared not for temples erected by human hands, but that human-hearts were The True Temples of God.

12. "Enter into your temple, into your heart, illuminate it with good thoughts, with patience and the unshakeable faith which you owe to your Father.

13. "As to your Sacred Vessels ! they are your hands and your eyes. Look to do that which is agreeable to God, for in doing good to your fellow-men, you perform a ceremony that embellishes the temple where in abideth Him Who has created you.

14, "For God has created you in His own image, innocent, with pure souls, and hearts filled with kind-ness and not made for the planning of evil, but to be the Sanctuaries of Love and Justice.

15, Therefore, I say unto you, soil not your hearts with evil, for in them The Eternal Being abides.

16. "When ye do works of devotion and love, let them be with full-hearts, and see that the motives of your actions be not hopes of gain or self-interest ;

17. For actions, so impelled, will not bring you nearer to salvation, but lead to a state of moral degra-dation.wherein theft, lying and murder pass for gener-ous deeds."

X

1. Issa went from one city to another, strengthen-ing by the word of God the courage of the Israelites, who were near to succumbing under their weight of woe and thousands of the people followed him to hear his teachings,

2. But the chiefs of the cities were afraid of him and they informed the principal governor, residing in Jerusalem, that a man called Issa had arrived in the country, who by his sermons had arrayed the people against the authorities, and that multitudes, listening assiduously to him, neglected their labour ; and, they

added, he said that in a short time they would be free of their invader rulers."

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9. He who sustains his neighbour, sustains himself,

added, he said that in a short time they would be free of their invader rulers."

3. Then Pilate, the Governor of Jerusalem, gave orders that they should lay hold of the preacher Issa and bring him before the judges. In order, however, not to excite the anger of the populace, Pilate directed that he should be judged by the priests and scribes, the Hebrew elders, in their temple.

4. Meanwhile, Issa, continuing his preachings, arrived at Jerusalem, and the people, who already knew his fame, having learned of his coming, went out to meet him.

5. They greeted him respectfully and opened to him the doors of their temple, to hear from his mouth what he had said in other cities of Israel.

6. And Issa said to them: "The human race perishes, because of the lack of faith ; for the darkness and the tempest have caused the flock to go astray and they have lost their shepherds."

7. "But the tempests do not rage forever and the darkness will not hide the light eternally ; soon the sky will become serene, the Celestial-light will again overspread the earth, and the strayed flock will re-unite around their shepherd.

8, "Wander not in the darkness seeking the way, lest ye fall into the ditch ; but gather together, sustain one another, put your faith in your God and wait for the First-glimmer of light to re-appear,

9. He who sustains his neighbour, sustains himself,

and he who protects his family, protects all his people and his country.

10. For, be assured that the day is near when you will be delivered from the darkness ; you will be re-united into one family and your enemy will tremble with fear, he who is ignorant of the favor of The Great God."

11. The priests and the elders, who heard him, filled with admiration for his language, asked him if it was true that he had sought to raise the people against the authorities of the country, as had been reported to the Governor Pilate.

12, Can one raise against estrayed men, to whom darkness has hidden their road and their door ?" answered Issa. "I have but fore-warned the unhappy, as I do here in this temple, that they should no longer advance on the dark-road, for an abyss opens before their feet."

13. "The power of this earth is not of long duration and is subject to numberless changes. It would be of no avail for a man to rise in revolution against it, for one phase of it always succeeds another, and it is thus that it will go on until the extinction of human-life."

14. "But do you not see that the powerful, and the rich, sow among the children of Isaael a spirit of rebellion against The Eternal Power Of Heaven ?"

15. Then the elders asked him : Who art thou, and from what country hast thou come to us ? We

have not formerly heard thee spoken of and do not even know thy name ;"

16. "I am an Israelite," answered Issa ; "and on the day of my birth, have seen the walls of Jerusalem, and have heared the sobs of my brothers reduced to slavery, and the lamentations of my sisters carried away by the Pagans" ;

17. "And my soul was afflicted, when I saw that my brethren had forgotten The True God. When a child I left my father's house to go and settle among other people."

18. "But, having heard, it said, that my brethren suffered even greater miseries now, I have come back to the land of my fathers, to recall my brethren to the faith of their ancestors, which teaches us patience upon earth, in order to attain the Perfect and Supreme-bliss above."

19. Then the wise old men put to him again this question : "We are told that thou disownest the Laws of Mossa, and that thou teachest the peo ple to forsake The Temple of God ?"

20. Whereupon Issa (said) : "One does not demolish that which has been given by our Heavenly Father, and which has been destroyed by sinners. I have but enjoined the people to purify the heart of all stains. for it is The Veritable Temple of God."

21. "As regards the Laws of Mossa, I have endeavoured to re-establish them in the hearts of men ; and I say unto you that, ye ignore their true meaning, for it

is not vengeance but pardon which they teach. Their sense has been perverted."

XI.

When the priests and the elders heard Issa, they decided among themselves not to give judgment against him, for he had done no harm to any one, and, presenting themselves before Pilate—who was made Governor of Jerusalem by the Pagan-king of the country of Romeles— they spake to him thus :

2. "We have seen the man whom thou chargest with inciting our people to revolt ; we have heard his discourses and know that he is our countryman" ;

3, "But the chiefs of the cities have made to you false reports, for he is a just man, who teaches the people the Word of God. After interrogating him, we have allowed him to go in peace."

4. The Governor there-upon became very angry, and sent his disguised spies to keep watch upon Issa and report to the authorities the least word he addressed to the people.

5. In the meantime, the Holy Issa continued to visit the neighbouring cities and preach the True Way of the Lord, enjoining the Hebrews, patience and promising them speedy deliverance.

6. And all the time great numbers of the people followed him wherever he went, and many did not leave him at all, but attached themselves to him and served him.

7, And Issa said : "Put not your faith in miracles performed by the hands of men, for He, who rules

nature, is alone capable of doing supernatural things, while man is impotent to arrest the wrath of the winds or cause the rain to fall."

8. "One miracle however is, when his heart is filled with sincere faith, he resolves to root out from his mind all evil promptings and desires, and when in order to attain this end, he ceases to walk (on) the path of iniquity."

9. "All the things done without God are only gross errors, illusions and seductions, serving but to show how much the heart of the doer is full of presumption, falsehood and impurity."

10. "Put not your faith in oracles. God alone knows the future. He who has recourse to the diviners, spoils the temple of his heart and shows his lack of faith in his Creator."

11. "Belief in the diviners and their miracles, destroys the innate simplicity of man and his child-like purity. An infernal power takes hold of him who so errs, and forces him to commit various sins and give himself to the worship of idols."

12. "But the Lord our God, to whom none can be equalled, is One Omnipotent, Omniscient and Omnipresent. He alone possesses All-wisdom and All-light."

13. "To Him ye must address youselves, to be comforted in your afflictions, aided in your works, in your sickness and who so asks of Him shall not ask in vain."

14. "The secrets of nature are in the hands of God, for the whole world, before it was made manifest,

existed in the bosom of the Divine-thought, and has become material and visible by the Will of The Most High."

15. "When ye pray to Him, become again like little children, for ye know neither the past, nor the future, and God is The Lord Of Time."

XII.

1. "Just man," said to him the disguised spies of the Governor of Jerusalem, "tell us if we must continue to do the will of Cæsar. or expect our near deliverance ?"

2. And Issa, who recognized the questioners, as the apostate spies sent to follow him, replied to them : "I have not told you that you would be delivered from Cæsar ; it is the soul sunk in error which (would) gain its deliverance."

3. "There cannot be a family without a head, and there cannot be order in a people without a Cæsar, whom ye should implicitly obey, as he will be held to answer for his acts before The Supreme Tribunal."

4. "Does Cæsar possess a Divine-right ?" the spies asked him again ; "and is he the best of mortals ?"

5. "There is no one the best among human beings ; but there are many bad, who—even as the sick need physicians—require the care of those chosen for that mission, in which must be used the means given by the sacred law of our Heavenly Father" ;

6. "Mercy and Justice are the high prerogatives of Cæsar, and his name will be illustrious if he exercises them."

7. "But he who acts otherwise, who transcends the limits of power he has, over those under his rule, and even goes so far as to put their lives in danger, offends The Great Judge and derogates from his own dignity in the eyes of men."

8. Upon this, an old woman who had approached the group, to better hear Issa, was pushed aside by one of the disguised men, who placed himself before her.

9, Then said Issa: "It is not good for a son to push away his mother, that he may occupy the place which belongs to her. Who so doth not respect his mother—the most Sacred-being after his God—is unworthy of the name of son."

10. "Hearken to what I say to you: Respect woman; for in her, we see the Mother of the Universe and all the truth of Divine-creation is to come through her."

11. "She is the fount of everything good and beautiful, as she is also the germ of life and death. Upon her, man depends in all his existence, for she is his moral and natural support in his labors.

12 "In pain and suffering she brings you forth; in the sweat of her brow, she watches over your growth, and until her death, you cause her greatest anxieties. Bless her and adore her, for she is your only friend and support on earth."

13. "Respect her; defend her. In so doing, you will gain for yourself her love; you will find favor before God, and for her sake, many sins will be remitted to you.

14. "Love your wives and respect them, for they will be the mothers of to-morrrow and later the grand-mothers of a whole nation."

15. "Be submissive to the wife ; her love ennobles man, softens his hardened heart, tames the wild-beast in him and changes it to a lamb."

16. "Wife and mother are the priceless treasures which God has given to you, They are the most beautiful ornaments of the universe, and from them will be born all, who will inhabit the world,"

17. "Even as the Lord of Hosts separated the light from the darkness, and the dry land from the waters, so does woman possess the Divine-gift of calling forth out of man's evil nature all the good that is in him'.'

18. "Therefore I say unto you, after God to woman must belong your best thoughts, for she is the Divine-temple where you will most easily obtain perfect happiness."

19. "Draw from this temple your moral force. There you will forget your sorrows and your failures, and recover the love necessary to aid your fellow-men."

20. "Suffer her not to be humiliated, for by humiliating her, you humiliate yourselves, and lose the sentiment of love, without which, nothing can exist here on earth."

21. "Protect your wife, that she may protect you—you and all your house-hold. All that you do for your mothers, your wives, for a widow or for any other woman in distress, you will do for your God."

XIII.

1. Thus Saint Issa taught the people of Israel for three years, in every city and every village, on the highways and in the fields, and all he said came to pass.

2. All this time the disguised spies of the Governor Pilate observed him closely, but heard nothing to sustain the accusations formerly made against Issa, by the chiefs of the cities.

3. But Saint Issa's growing popularity did not allow Pilate to rest. He feared that Issa would be instrumental in bringing about a revolution culminating in his elevation to the sovereignty, and, therefore, ordered the spies to make charges against him.

4. Then soldiers were sent to arrest him, and they cast him into a subterranean dungeon, where he was subjected to all kinds of tortures, to compel him to accuse himself, so that he might be put to death.

5. The Saint, thinking only of the Perfect-bliss of his brethren, endured all those torments with resignation to the Will of the Creator.

6. The servants of Pilate continued to torture him, and he was reduced to a state of extreme weakness; but God was with him and did not permit him to die at their hands.

When the principal priests and wise elders learned of the sufferings which their Saint endured. they went to Pilate, begging him to liberate Issa, so that he might attend the great festival which was near at hand.

8. But this the Governor refused. Then they asked

him that Issa should be brought before the elders, council, so that he might be condemned, or acquitted, before the festival, and to this Pilate agreed.

9. On the following day, the Governor assembled the principal-chiefs, priests, elders and judges, for the purpose of judging Issa.

10. The Saint was brought from his prison. They made him sit before the Governor, between two robbers, who were to be judged at the same time with Issa, so as to show the people, he was not the only one to be condemned.

11. And Pilate, addressing himself to Issa, said, "Is it true, Oh Man ! that thou incitest the populace against the authorities, with the purpose of thyself becoming King of Israel ?"

12. Issa replied, "One does not become king by one's own purpose thereto. They have told you an untruth when you were informed that I was inciting the people to revolution. I have only preached of the King of Heaven, and it was Him, whom, I told the people to worship."

13. "For the sons of Israel have lost their original innocence and unless they return to worship The True God, they will be sacrificed and their temple will fall in ruins.

14. "The worldly power upholds order in the land, I told them not to forget this. I said to them, 'Live in conformity with your situation and refrain from disturbing public order ;' and, at the same time, I exhorted

them to remember that disorder reigned in their own hearts and spirits."

15. "Therefore, the King of Heaven has punished them, and has destroyed their nationality and taken from them their national kings ; but, I added, 'if you will be resigned to your fate, as a reward, the Kingdom of Heaven will be yours.'"

16. At this moment the witnesses were introduced; one of whom deposed thus : "Thou hast said to the people that in comparison with the power of the king who would soon liberate the Israelites from the yoke of the heathen, the worldly authorities amounted to nothing."

17. "Blessings upon thee !" said Issa. "For thou hast spoken the truth ! The King of Heaven is greater and more powerful than the laws of man and His Kingdom surpasses the kingdoms of this earth."

18. "And the time is not far off, when Israel, obedient to the Will of God, will throw off its yoke of sin ; for it has been written, that a fore-runner would appear to announce the deliverance of the people, and that he would re-unite them in one family."

19. Thereupon the Governor said to the judges : "Have you heard this ? The Israelite Issa aeknowledges the crime of which he is accused. Judge him then, according to your laws and pass upon him condemnation to death."

20. "We cannot condemn him," replied the priests and the ancients. "As thou hast heard, he spoke of

the King of Heaven, and he has preached nothing which constitutes insubordination against the law."

21. Thereupon the Governor called a witness who had been bribed by his master Pilate, to betray Issa, and this man said to Issa : "Is it not true that thou hast represented thyself as a King of Israel, when thou didst say that He who reigns in Heaven sent thee to prepare His people ?"

22. But Issa blessed the man and answered : "Thou wilt find mercy, for what thou hast said did not come out from thine own heart." Then, turning to the Governor he said : "Why dost thou lower thy dignity and teach thy inferiors to tell falsehood, when, without doing so, it is in thy power to condemn an innocent man ?"

23. When Pilate heard his words, he became greatly enraged and ordered that Issa be condemned to death, and that the two robbers should be declared gulltless.

24. The judges, after consulting among themselves said to Pilate : "We cannot consent to take this great sin upon us,—to condemn an innocent man and liberate malefactors. It would be a gainst our laws."

25. "Act thyself then, as thou see'st fit." Thereupon the priests and elders walked out, and washed their hands in a Sacred-vessel, and said : "We are innocent of the blood of this Righteous-man."

(According to the Budhistic version the periests and elders who sat as judges pronounced Jesus as innocent and guiltless and hence they washed their hands in a Sacred-vessel and said we are innocent of the blood

of this righteous man ; whereas, in The 4 Gospels,. Pilati pronounced Jesus guiltless and the elders and the priests held him (Jesus), guilty and hence, Pilati washed his hands—Ed.)

XIV.

1. By order of the Governor, the soldiers seized Issa and the two robbers, and led them to the place of execution, where they were nailed upon the Crosses erected for them.

2. All day long, the bodies of Issa and the two robbers hung upon the Crosses bleeding, guarded by the elders. The people stood all around and the relatives of the executed, prayed and wept.

3. When the sun went down, Issa's tortures ended. He lost consciousness and his soul disengaged itself from the body, to re-unite with God.

4. Thus ended the Terrestrial-existence of the Reflection of The Eternal Spirit under the form of a man who had saved hardened-sinners and comforted the afflicted.

5, Meanwhile, Pilate was afraid, for what he had done, and ordered the body of the Saint to be given to his relatives, who put it in a tomb near to the place of execution. Great nnmbers of persons came to visit the tomb, and the air was filled with their wailings and lamentations.

6. Three days later, the Governor sent his soldiers to remove Issa's body and bury it in some other place, for he feared a rebellion among the people.

7. The next day, when the people came to the tomb, they found it open and empty, the body of Issa being gone. Thereupon, the rumour spread that the Supreme Judge had sent His angels from Heaven, to remove the mortal remains of the Saint, in whom part of the Divine Spirit had lived on earth.

8. When Pilate learned of this rumour, he grew angry and prohibited, under penalty of death, the naming of Issa, or praying for him, to the Lord.

9. But the people, nevertheless, continued to weep over Issa's death and to glorify their master ; wherefore, many were carried into captivity, subjected to torture and put to death.

10. And the disciples of Saint Issa, departed from the land of Israel and went in all directions, to the heathen, preaching that they should abandon their gross errors, think of the salvation of their souls and earn the perfect bliss which awaits human beings in the immaterial world, full of glory, where the Great Creator abides in all His Immaculate and Perfect Majesty.

11. The heathen, their kings, and their warriors, listened to the preachers, abandoned their erroneous beliefs and forskook their priests and their idols, to celebrate the praises of The Most Wise Creator of the Universe, The King of Kings, Whose heart is filled with Infinite Mercy.

FINISH.

RESUME.

I think it will not be out of place for me to state a small portion of the remarks made by Nicolas Notivitch-himself, why he put more reliance upon the Buddhistic version as regard the Life of Issa than what is published in the New Testament and especially in the 4 Books of the Gospels. He says :—

In reading the account of the Life of Issa (Jesus Christ), one is struck, on the one hand by the resemblance of certain principal passages to accounts in the Old and New Testaments ; and, on the other, by the not less remarkable contradictions which occasionally occur between the Buddhistic version and Hebraic and Christian records.

To explain this, it is necessary to remember the epochs when the facts were consigned to writing,

We have been taught, from our childhood, that the Pentateuch was written by Moses himself ; but the careful researches of modern scholars have demonstrated conclusively that, at the time of Moses and even much later, there existed in the country bathed by the Mediterranean, no other writing than the Hieroglyphics in Egypt and the uniform inscriptions, found now-a-days in the excavations of Babylon. We know, however, that the alphabet and parchment were known in China and India long before Moses.

Let me cite a few proofs of this statement. We learn from "the sacred books of the religion of the wise" that the alphabet was invented in China in 2800 by Fou-si. who was the First Emperor of China to embrace this religion, the ritual and exterior forms of which he himself arranged. Yao, the Fourth of the Chinese Emperors, who is said to have belonged to this faith, published moral and civil laws, and, in 2228, compiled a penal-code. The Fifth Emperor, Soune,

proclaimed in the year of his accession to the throne that "the religion of the wise" should thence-forth be "The Recognized Religion of the State" and, in 2282 (?) compiled new penal laws, His laws, modified by the Emperor Vou-Vange—founder of the dynasty of the Tcheou in 1122,—are those in existence to-day and known under the name of "Changements."

At the time when the Chinese and the Hindus possessed already a very rich written literature, the less fortunate or more ignorant peoples who had no alphabet, transmitted their histories from mouth to mouth and from generation to generation. Owing to the unreliability of human memory, historical facts, embellished by Oriental imagination, soon degenerated into fabulous legends, which, in the course of time, were collected, and by the unknown compilers entitled "The Five Books of Moses."

The Hindu chroniclers, on the contrary, owing to their knowledge of an alphabet, were enabled to commit carefully to writing, not mere legends, but the recitals of recently occurred facts within their own knowledge, or the accounts brought to them by merchants who came from foreign countries.

It must be remembered, in this connection, that—in antiquity-as in our own days—the whole public-life of the Orient was concentrated in the Bazars. There the news of foreign events was brought by the merchant-caravans and sought by the Dervishes, who found, in their recitals in the temples and public places, as means of subsistence. When the merchants returned home from a journey, they generally related fully during the first days after their arrival, all they had seen or heard abroad. Such have been the customs of the Orient, from time immemorial, and are upto to-day. (Hence the Buddhist-version is more reliable than the Bibilical one, which was written from hearsay-evidences long afterwards.—Ed.)

We also know that the Doctrine of the Buddha Fo, whose true name was Sakyamuni, was written upon parchment. Fo-ism began to spread in China about 260 years before Jesus Christ. In 206, an Emperor of the Tsine dynasty, who was anxious to learn Buddhism, sent to India for a Buddhist by the name of Silifan, and the Emperor Ming-Ti, of the Hagne dynasty, sent, a year before Christ's birth, to India for the sacred books written by the Buddha Sakya-Muni—the founder of the Buddhistic-doctrine—who lived about 1200 (years) before Christ,

The doctrine of the Buddha Gauthama or Gothama, who lived 600 years before Jesus Christ, was written in the Pali language upon parchment, At that epoch. there existed already in india about 84000 Buddhistic manuscripts, the compilation of which required a considerable number of years.

The commerce of India with Egypt and, later, with Europe, was carried on by way of Jerusalem, where, as far back as the time of King Solomon, the Hindu-caravans brought precious metals and other materials for the construction of the temple. From Europe, merchandise was brought to Jerusalem by sea, and there unloaded in a port, which is now occupied by the city of Jaffa. The chronicles in question were compiled before, during and after the time of Jesus Christ.

During his sojourn in India, in the quality of a simple student, come to learn the Brahminical and Buddhistic laws, no special attention whatever was

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prid to his life. (It was customery in those days as Manu says :—The people of all countries of the world used to gain their knowledge from, and they moulded their characters according to, the First-born (Brahmins) or the Aryan sages of this country (Aryavarta). *Vide* Mauu chap. II. Verse 20.—ED.)

When, however, a little later, the first acounts of the events in Israel reached India, the chroniclers, after committing to writing that which they were told about the prophet Issa,—viz., that he had for his following a whole people,weary of the yoke of their masters, and that he was crucified by order of Pilate, remembered, that this same Issa, had only recently sojourned in their midst, and that, an Israelite by birth, he had come to study among them, after which he had returned to his country. They conceived a lively interest for the mau who had grown so rapidly under their eyes, and began to investigate his birth, his past and all the details concerning his existence.

The two manuscripts, from which the Lama of the convent Himis read to me all that had a beariug upon Jesus, are compilations from divers copies written in the Thibetan language, translations of scrolls belonging to the library of Lhassa and brought, about two hundred years after Christ, from India, Nepaul and Maghada, to a convent on Mount Marbour, near the city of Lhassa, now the reisdence of the Dalai Lama.

These scrolls were written in Pali, which certain Lamas study even now, so as to be able to translate it, into the Thibetan.

The chroniclers were Buddhists belonging to the sect of the Buddha Gothama.

The details concerning Jesus, given in the chronicles are disconnected and mingled with accounts of other contemporaneous events to which they bear no relation.

The manuscripts relate to us, first of all,—according to the accounts given by merchants arriving from Judea, in the same year when the death of Jesus occurred—that a just man by the name of Issa, an Israelite, in spite of his being acquitted twice by the judges, as being a man of God, was nevertheless put to death by the order of the Pagan Governor Piiate, who feared that he might take advantage of his great popularity to re-establish the kingdom of Israel and expel from the country its conquerors.

Then follow rather incoherent communications regarding the preachings of Jesus among the Guebers and other heathens. They seem to have been written during the first years following the death of Jesus, in whose career a lively and growing interest is shown.

One of these aecounts, communicated by a merchant, refers to the origin of Jesus and his family; another tells of the expulsion of his partisans and the persecutions they had to suffer.

Only at the end of the second volume is found the first categorical affirmation of the chronicler. He says there, that Issa was a man blessed by God and the best of all; that it was he, in whom, the Great Brahma had elected to incarnate, when at a period fixed by

destiny, his spirit was required to, for a time, separate from the Supreme Being.

After telling that Issa descended from poor Israelite parents, the chronicler makes a little digression, for the purpose of explaining, according to ancients accounts, who were those sons of Israel.

I have arranged all the fragments concerning the Life of Issa in chronological order and have taken pains to impress upon them the character of unity, in which they were absolutely lacking.

I leave it to the *savans*, the philosophers and the theologians, to search into the causes for the contradictions which may be found between the "Life of Issa" which I lay before the public and the accounts of the Gospels. But I trust that everybody will agree with me in assuming that, the version which I present to the public, one compiled three or four years after the death of Jesus, from the accounts of eye-witnesses and contemporaries, has much more probability of being in conformity with truth than the accounts of the Gospels, the composition of which was effected at different epochs and at periods much posterior to the occurrence of the events.

(And more so as the Original Hebrew Books are not found and the present Gospels are Greek-writings and hence the Bible compilers even, are forced to written as "Gospels *According to* Mathew, Mark, Luke or John" and not by those writers.—Ed.)

Before speaking of the Life of Jesus, I must say a few words on the history of Moses, who, according to

the so far most accredited legend, was an Israelite. In this respect the legend, is contradicted by the Buddhists. We learn from the Buddhistic text that Moses was au Egyptian prince, the son of a Pharaoh, and that he only was taught by learned Israelites. I believe that if this important point is carefully examined, it must be admitted that the Buddhist author may be right.

It is not my intent to argue against the Bibilical legend concerning the Origin of Moses, but I think, everyone reading it, must share my conviction that, Moses could not have been a simple Israelite. His education was rather that of a king's son, and it is difficult to believe that a child, introduced by chance into the palace, should have been made an equal with the sonr of the sovereign. The rigour with which the Egyptians treated their slaves, by no means, attests the mildness of their character. A foundling certainly would not have been made the companion of the sons of a Pharaoh, but would be placed among his servants. Add to this, the Caste-spirit so strictly observed in ancient Egypt, a most salient point, which is certainly calculated to raise doubts as to the truth of the Scriptural story.

And it is difficult to suppose that Moses had not received a complete education, How otherwise could his great legislative work, his broad views, his high administrative qualities be satisfactorily explained ?

And now comes another questiou ; Why should he, a prince, have attached himself to the Israelites ? The

answer seems to me very simple. It is known that in ancient, as well as in modern times, discussions were often raised as to which of (the) two brothers should succeed to the father's throne. Why not admit this hypothesis, *viz.*, that Mossa, or Moses, having an elder brother whose existence forbade him to think of occupying the throne of Egypt, contemplated founding a distinct kingdom.

It might very well be that, in view of this end, he tried to attach himself to the Israelites, whose firmness of faith as well as physical strength he had occasion to admire. We know, indeed, that the granite blocks which were handled by them in building the palaces and pyramids are still in place to testify to this fact, In the same way, I explain to myself, the history of the miracles which, he is said to have performed before Pharaoh.

Although there are no definite arguments for denying the miracles, which Moses might have performed in the name of God, before Pharaoh ; (We know the magicians of Egypt also performed similar miracles before Pharaoh—Vide Exod Ch. VII. 11, 12,—Ed.) I think it is not difficult to realize that the Buddhistic statement sounds more probable than the Scriptural gloss. The pestilence, the small-pox or the cholera must, indeed, have caused enormous ravages among the dense population of Egypt, at an epoch when there existed yet but very rudimentary ideas about hygiene, and where, consequently, such diseases must have rapidly assumed frightful virulence.

In view of Pharaoh's fright at the disasters which befell Egypt, Moses' keen wit might well have suggested to him to explain the strange and terrifying occurrences, to his father, by the intervention of the God of Israel in behalf of his Chosen People.

Moses was here afforded an excellent opportunity to deliver the Israelites from their slavery and have them pass under his own domination.

In obedience to Pharaoh's will—according to the Buddhistic version—Moses led the Israelites outside the walls of the city ; but. instead of building a new city within the reach of the capital, as he was ordered, he left with them the Egyptain territory. Pharaoh's indignation on learning of this infringement of his commands by Moses, can easily be imagined. And so he gave the order to his soldiers to pursue the fugitives. The geographical disposition of the region suggests at once that Moses during his flight must have moved by the side of the mountains and entered Arabia by the way over the Isthmus which is now cut by the Suez Canal.

Pharaoh, on the contrary, pursued, with his troops, a straight line to the Red Sea ; then, in order to overtake the Israelites, who had already gained the opposite shore. He sought to take advantage of the ebb of the sea in the Gulf, which is formed by the coast and the Isthmus, and caused his soldiers to wade through the ford. But the length of the passage proved much greater than he had expected ; so that the flood-tide set in when the Egyptin host was halfway across, and of the army

thus everwhelmed by the returning waves, none escaped death.

This fact, so simple in itself, has in the course of centuries, been transformed by the Israelites into a religious legend. They seeing in it a Divine intervention in their behalf and a punishment which their God inflicted on their persecutors. There is, moreover, reason to believe that, Moses himself saw the occurrence in this light. This, however, is a thesis which, I shall try to develop in a forthcoming work.

The Buddhistic chronicle then describes the grandeur and the downfall of the Kingdom of Israel, and its conquest by the foreign nations who reduced the inhabitants to slavery.

The calamities which befell the Israelites, and the affictions that thence-forth embittered their days were, according to the chronicle, more than sufficient reasons that God, pitying his people and desirous of coming to their aid, should descend on earth in the person of a prophet, in order to lead them back to the path of righteousness.

Thus the state of things in that epoch justified the belief that the comming of Jesus was signalized imminent (and) necessary.

This explains why the Buddhistic traditions could maintain that The Eternal Spirit separated from the Eternal Being and incarnated in the child of a pious illustrious family.

Doubtless the Buddhists, in common with the Evangelists, meant to covey by this, that the child

belonged to the Royal House of David; but the text in the Gospels, according to which "the child was born from the Holy Spirit," admits of two interpretations; while according to Buddha's doctrine, which is more in conformity with the laws of nature, the spirit has but incarnated in a child already born, whom God blessed and chose for the accomplishment of His mission on earth.

The birth of Jesus is followed by a long gap in the traditions of the Evangelists, who either from ignorance or neglect, fail to tell us anything definite about his childhood, youth or education. They commence the history of Jesus with his first sermon, *i. e.*. at the epoch, when at thirty years of age, he returns to his country.

All the Evangelists tell us concerning the infancy of Jesus is marked by the lack of precision: "And the child grew, and waxed strong in spirit, with wisdom; and the grace of God was upon him," says one of the sacred authors (Luk 2, 40) and another: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel," (Luke 1, 80.)

As the Evangelists compiled their writings, a long time after the death of Jesus, it is presumable that they committed to writing only those accounts of the principal events in the Life of Jesus, which happened to come to their knowledge.

The Buddhists, on the contrary, who compiled their chronicles soon after the Passion occurred, were able to collect the surest information about

everything that interested them, give us a complete and very detailed description of the Life of Jesus.

In those unhappy times, when the struggle for existence seems to have destroyed all thought of God, the people of Israel suffered the double oppression of the ambitious Herod and the despotic and avaricious Romans. Then, as now the Hebrews put all their hopes in Providence, whom, they expected. would send them an inspired man, who should deliver them from all their physical and moral afflictions. The time passed, however, and no one took this initiative in a revolt against the tyranny of the rulers.

In that era of hope and despair, the people of Israel completely forgot that, there lived among them a poor Israelite, who was a direct descendant from their King David. This poor man married a young girl who gave birth to a miraculous child.

The Hebrews, true to their traditions of devotion and respect for the race of their kings, upon learning of this event, went in great numbers to congratulate the happy father and see the child. It is evident that Herod was informed of this occurrence. He feared that this infant, once grown to manhood, might avail himself of his prospective popularity to re-conquer the throne of his ancestors. He sent out his men to seize the child, which the Israelites endeavored to hide from the wrath of the king who then ordered the abominabie massacre of the children, hoping that Jesus would perish in this vast human hecatomb. But

Joseph's family had warning of the impending danger, and took refuge in Egypt.

A short time afterward, they returned to their native country. The child had grown during those journeylings, in which his life was more than once exposed to danger. Formerly, as now, the Oriental Israelites commenced the instruction of their children at the age of five or six years, Compelled to constantly hide him from the murderous King Herod, the parents of Jesus could not allow their son to go out, and he, no doubt, spent all his time in studying the sacred Scriptures, so that his knowledge was sufficiently beyond what would naturally have been expected of a boy of his age, to greatly astonish the elders of Israel at an age of thirteen,when according to Jewish law, the boy becomes an adult, has the right to marry, and incurs obligations for the discharge of the religious duties of a man.

There exists still, in our times, among the Israelites, an ancient religious custom that fixes majority of a youth at the acomplished thirteenth year. From this epoch the youth becomes a member of the congregation and enjoins all the rights of an adult. Hence. his marriage at this age is regarded as having legal force, and is even required in the tropical countries.

But this meditative youth, whose mind was far above anything corporial and possessed by the thirst for knowledge secretly left his home (for fear of getting married) and joined the Caravan going to India.

It stands to reason that. Jesus Christ should have thought, primarily, of going to India, firstly because, at

that epoch Egypt formed part of the Roman possessions ; secondly and principally because, a very active commercial exchange with India had made common report in Judea of the majestic character and unsurpassed richness of the art, learning and sciences in this marvellous country, to which even now, the aspirations of all civilized peoples are dfrected.

Here the Evangelists once more lost the thread of the Terrestrial Life of Jesus. Luke says :—"he was in the deserts till the day of his shewing unto Israel" (Luke 1. 80). which clearly demonstrates that no body knew where the holy youth was, until his sudden reappearance, sixteen years later.

Arriving India, the land of marvels, Jesus began to frequent the temples of the Djainites (jains).

In sympathetic admiration for the spirit of the young man, the jainites asked him to stay with them ; but Jesus left them to settle. in Jagguernath, (Puri) where he devoted himself to the study of treatises on religion, philosophy, etc. Djagguernat is one of the chief sacred cities of the Brahmins, and, at the time of Christ, was of great religious importance.

In Djagguernat is also found a very precious library of Sanscrit books and religious manuscripts.

Jesus spent there six years in studying the language of the country and the Sanscrit, which enabled him to absorb the religious doctrines, philosophy, medicine and mathematics, He found much to blame in Brahminical laws and usages, and publicly joined issue with the Brahmins, who in vain endeavored to con-

vince him of the sacred character of their established customs. Jesus, among other things, deemed it extremely unjust that, the laborer should be oppressed and despised, and that he should not only be robbed of hope of future happiness, but also, be denied the right to hear the religious services. He therefore, began preaching to the Shudras, the lowest caste of slaves, telling them that, according to their Own laws, God is The Father of all men ; that all which exists, exists only through Him ; that, before Him, all men are equal, and that the Brahmins had obscured the Great Principle of Monotheism by misinterpreting Brahma's own words, and laying excessive stress upon observance of the exterior ceremonials of the cult.

Here are the words in which, according to the doctrine of the Brahmins, God Himself speaks to the angels. (*i.e.* The Devas or the learned men—for the learned men are called the Devas or angels—Vide Satapatha Brahmana.—Ed.) I have been from eternity, and shall continue to be eternally. I am the First-cause of everything that exists in the East and in the West, in the North and in the South, Above and Below, in Heaven and in Hell. I am older than all things. I am the Spirit and the Creation of the Universe and also its Creator. I am All-powerful, I am The God of the Gods, The King of the Kings ; I am Para-Brahma, The Great Soul of the Universe."

From what has been said above, it is easy to explain, why the Vaisyas and the Shudras were animated with adoration for Jesus, who, in spite of the threats

of the Brahmins and Kshatriyas, never forsook those poor people.

In his sermons Jesus, not only censured the system by which man was robbed of his right to be considered as a human being, while an ape or a piece of marble or metal was paid Divine-worship, but he attacked the very Life of a (Univedic Pouranic) Brahminism, its system of gods, its doctrine and its "Trimurti" (trinity), the Angular stone of this religion.

Jesus denied the existence of all these hierarchic aburdities of gods, which darken The Great Principle of Monotheism. (As preached in the Vedas and the Upanishadas.—Ed.)

When the Brahmins saw that Jesus, who, instead of becoming one of their party, as they had hoped, turned out to be their adversary, and that the people began to embrace his doctrine, they resolved to kill him ; but his servants, who were greatly attached to him, fore-warned him of the threatening danger, and he took refuge in the Mountains of Nepaul. At this cpoch, buddhism had taken deep root in this country. It was a kind of schism, remarkable by its moral principles and ideas on the nature of the Divinity—ideas which brought men closer to nature and to one another.

According to the Buddhistic doctrine, the Creator reposes normally in a state of perfect inaction, which is disturbed by nothing and which he only leaves at certain Destiny-deter.mined epochs, in order to create Terrestrial Buddhas. To this end, the Spirit disengages itself from the Sovereign Creator, incarnates in a

Buddha and stays for some time on the earth, where He creates Bodhisattvas (masters),* whose mission it is to preach the Divine-word and to found new churches of believers to whom they will give laws, and for whom they will institute a new religious order according to the traditions of Buddhism.

A Terrestrial Buddha is, in a certain way—a reflection of the Sovereign Creative Buddha, with whom he unites after the termination of its Terrestrial-existence. In like manner do the Bodhisattvas, as a reward for their labors and the privations they undergo, receive Eternal-bliss and enjoy a rest which nothing can disturb.

Jesus sojourned six years among the Buddhists, where he found the Principle oi Monotheism still pure. Arrived at the age of twenty-six years,he remembered his father-land, which was then oppressed by a foreign yoke. On his way homeward, he preached against idol-worship, human sacrifice, and other errors of faith, admonishing the people to recognize and adore God, The Father of all beings, to Whom all are alike dear, the master as well as the slave ; for they all are His children, to whom He has given this beautiful universe for a common heritage, The sermons of Jesus, often made a profound impression upon the peoples among

*He whose essence (Sattwa) has become intelligence (Bhodi) those who need but one more incarnation to become Perfect Bhuddhas *i.e.* to be entitled to Nirvana (The Perfect Bless free from all sorts Tapas or Suffer-ing—Ed.)

whom he came. and he was exposed to all aorts of dangers provoked by the clergy, but was saved by the very idolators who, only the preceding day, had offered their children as sacrifices to their idols,

While passing through Persia, Jesus almost caused a revolution among the adorers of Zoroaster's doctrine. Nevertheless, the priests refrained from killing him. out of fear of the peoples' vengeance, They resorted and led him out of town at night, with the hope that he might be devoured by wild beasts. Jesus escaped this peril and arrived safe and sound in the country of Israel.

According to St. Luke, Jeus was about thirty years of age when he began preaching to the Israelites. According to the Buddhistic chroniclers, Jesus's teachings in Judea began in his twenty-ninth year. All his sermons which are not mentioned by the Evangelists, but have been preserved by the Buddhists are remarkable for their character of divine grandeur. The fame of the new prophet spread rapidly in the country, and Jerusalem awaited with impatience his arrival. When he came near the holy city, its inhabitants went out to meet him, and led him in triumph to the temple ; all of which is in agreement with the Christian tradition, The chiefs and elders, who heard him, were filled with admiration for his sermons, and were happy to see the beneficent impression which his words exercised upon the populace. All these remarkble sermons of Jesus are full of sublme sentiments.

Pilate, the Governor of the country however, did not look upon the matter in the same light, Eager agents notified him that, Jesus announced the near coming of a New-kingdom, the Re-establishment of the Throne of Israel—and that he suffered himself to be called The Son of God, sent to bring back courage in Israel, for he, the King of Judea, would soon ascend the throne of his ancestors.

Pilate, who felt alarmed over these rumors, called together the priests and the elders of the people and ordered them to interdict Jesus from preaching in public, and even to condemn him in the temple under the charge of Apostasy, This was the best means for Pilate to rid himself of a Dangerous-man, whose Royal-origin he knew, and whose popularity was constantly increasing.

If we may believe the Evangelists, it was the Pharisees who sought the life of Jesus, while the Buddhistic record, most positively, declares that, Pilate alone, can be held responsible for his (Christ's) execution. This version is evidently much more probable than the account of the Evangelists. The conquerors of Judea could not long tolerate the presence of a man who announced to the people a speedy deliverance from their yoke.

The popularity of Jesus having commenced to disturb Pilate's mind, it is to be supposed that he sent, after the young preacher, spies with the order to take note of all his words and acts. Moreover, the servants of the Roman governor, as true "agents provocateurs,"

endeavored by means of artful questions, put to Jesus, to draw from him some imprudent words, under color of which, Pilate might proceed against him. If the preachings of Jesus had been offensive to the Hebrew priests and scribes, all they needed to do was simply to command the people not to hear and follow him, and to forbid him entrance into the temple. But the Evangelists tell us that, Jesus enjoyed great popularity among the Israelites and full liberty in the temples, where Pharisees and scribes discussed with him.

In order to find a valid excuse for condemning him, Pilati had him tortured, so as to extort from him a confession of High-treason.

The accusation against Jesus was founded upon the depositions of the bribed witnesses.

Upon hearing the perfectly natural answer of the judges, that the meaning of the words of Jesus was diametrically opposed to the accusation, and that there was nothing in them to warrant his condemnation, Pilate employed his final resource for prejudicing the trial, *viz.*, the deposition of a purchased traitorous informer. This miserable wretch—who was, no doubt, Judas—accused Jesus formally, of having incited the people to rebellion.

Then followed a scene of unsurpassed sublimity. When Judas gave his testimony, Jesus, turning toward him, and giving him his blessings says : Thou wilt find mercy, for what thou hast said, did not come out from thine own heart !" Then, addressing to the

governor he said : "Why dost thou lower thy dignity, and teach thy inferiors to tell falsehood, when without doing so, it is in thy power to condemn an innocent man ?"

Words touching as sublime! Jesus Christ here manifests all the grandeur of his soul by pardoning his betrayer, and he reproaches Pilate with having resorted to such means, unworthy of his dignity, to attain his end.

This keen reproach enraged the governor, and caused him to completely forget his position, and the prudent policy with which he had meant to evade personal responsibility for the crime he contemplated. He now imperiously demanded the conviction of Jesus, and as though he intended to make a display of his power, to overawe the judges, ordered the acquittal of the two thieves.

The judges, seeing the injustice of Pilates's demand, that they should acquit the malefactors and condemn the innocent Jesus, refused to commit this double crime against their conscience and their laws. But as they could not cope with one, who possessed the authority of final judgment, and saw that he was firmly decided to rid himself, by whatever means, of a man who had fallen under the suspicions of the Roman authorities, they left him, to himself pronounce the verdict for which he was so anxious. In order, however, that the people might not suspect them of sharing the responsibility for such (an) unjust judgment, which would not readily have been forgiven, they, in leaving the court, performed

the ceremony of washing their hands, symbolizing the affirmation that they were clean of the blood of the innocent Jesus, the beloved of the people.

To take up again the accounts of the Gospels and the Buddhistic chronicle, it is very possible that the bribed informer was really Judas, although the Buddhistic version is silent on this point.

It is presumable that the governor treated him ((Judas), as is sometimes done in our days, when it it deemed desirable 'to effectually conceal State-secrets known to men of his kind and presumably unsafe in their keeping. Judas probably was simply hanged, by Pilate's order, to prevent the possibility of his some day revealing that, the plot of which Jesus was a victim. had been inspired by the authorities.

On the day of the execution, a numerous detachment of Roman soldiers was placed around the cross, to guard against any attempt by the populace for the delivery of him who was the object of their veneration. In this occurrence Pilate gave proof of his extraordinary firmness and resolution.

But though, owing to the precautions taken by the governor, the anticipated revolt did not occur, he could not prevent the people, after the execution, mourning the ruin of their hopes, which were destroyed, together with The Last Scion of the Race of David. All the people went to worship at Jesus' grave, Although we have no precise information concerning the occurrences of the first few days following the Passion, we could, by some

probable conjectures, re-construct the scenes which must have taken place.

It stands to reason that the Roman Cæsar's clever lieutenant, when he saw that Christ's grave became the centre of universal lamentations and the subject of national grief, he feared that the memory of the righteous victim might excite the discontent of the people and raise the whole country against the fereigners' rule, should have employed any effective means for the removal of this rallying-point—the mortal remains of Jesus. Pilate began by having the body burried. For three days the soldiers who were stationed on guard at the grave, were exposed to all kinds of insults and injuries on the part of the people who, defying the danger, came in multitudes to mourn the Great Martyr. Then Pilate ordered his soldiers to remove the body at night, and to burry it clandestinely in some other place, leaving the first grave open and the guard withdrawn from it, so that, the people could see that Jesus had disappeared. But Pilate missed his end ; for when, on the following morning, the Hebrews did not find the corpse of their master in the sepulchre, the superstitious and miracle-accepting among them, thought that he had been resurrected.

How did this legend take root ? We cannot say. Possibly it existed for a long time in a latent state, and at the beginning, spread only among the common people ; (and specially among the ladies who were very superstitious and lovely towards their Master (Jesus)—Ed.) (or more so) perhaps the ecclesiastic authorities of the

Hebrews looked with indulgence upon this innocent belief, which gave to the oppressed, a shadow of revenge on their oppressors. However it be, the day when the legend of the resurrection finally became known to all, there was no one to be found, strong enough, to demonstrate the impossibility of such an occurrence.

Concerning this Resurrection, it must be remarked that. according to the Buddhists, the Soul of the Just Issa was united with the Eternal Being, while the Evangelists insist upon the ascension of the body. It seems to me, however, that the Evangelists and the Apostles have done very well to give the discription of the resurrection which they have agreed upon, for if they had not done so, *i.e.*, if the miracle had been given a less material character, their preaching would not have had, in the eyes of the nations to whom it was presented, that Divine-authority that avowed supernatural character, which has clothed Christianity, until our time, as the only religion capable of elevating the human race to a state of sublime enthusiasm, suppressing its savage instincts, and bringing it nearer to the grand and simple nature which God has bestowed, they say, upon that feeble dwarf called man.

THE END.

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APPENDIX AND COMMENTS.

Now I shall try to prove, from the writings and authorities of some of the greatest Oriental Scholors of the West that, Buddhism actually existed and was followed by several sects, in Palestine, Egypt, Arabia and other ancient places, and that, Lord Jesus had ample opportunities of learning about the High-truths and Morals of Buddhism, both in Palestine as well as in Egypt, during his exile, before his departure to India. Further, even after his return, he was baptised by John the Baptist, who was also a Pure Buddhist to his back-bone,

Count M. Bejornstyjerna—an Orientalist of great repute—in his celebrated book called "The Theogony of the Hindus" pp 36, 90 and 110, says the following :—

"The foot-prints of Buddha was worshipped by his followers and called Phrabat. Six such Phrabats are found in the East, one of them singularly enough in Mecca, where the Buddhists made pilgrimages long before the rise of Islamism. (This proves the prevalence of Buddhism in Arabia in ancient times.—Ed.)

Count Bjornstyjerna further continues :—But Buddhism has also penetrated to the banks of the Nile of which we have many proofs. The so-called Hermes Scriptures contain a metaphysical treatise in the form of a dialogue between Hermes and Thod (Bodh or

Buddha) which throughout exhibits the Doctrines of Buddhism. They speak of the Pre-existence of soul of its Transmigration upon earth, of its Emancipation from the Divine Being and of its Final-return to its High Original. In Pimander's Hermes Trismegistus in a dialogue from, between Pumender and Thodh (Buddha) which develops the Buddhistic Doctrine of Trinity.

The Chaldeans, the Babylonians and the inhabitants of Colchis derived their religion and culture from India. The Samaritans (of Palestine) and in Aram were Buddhists, as also the theEssenese in Palestine. The Asiatic Gnostics were in fact Buddhists, who, in a great measure, adopted the external forms of Christianity because, they regarded Jesus as a Buddha-incarnate and who had appeared on the earth in accordance with their own tenets.

The Count further says :—Even the Druids in ancient Britain were Buddhists. They adopted the metempsychosis, the pre-existence of soul and Its return to the realms of Universl-space. They had a Devine Triad like the Buddhists,

I need not describe in details, the writings of the Count, for fear of being prolex, and hence to cut, short it, I will here only cite one more proof from the "Theogony of the Hindus" page 109 where the Count says :—We have seen how Buddhism has spread over the two peninsulas of India (most probably India-proper and the East Indian Peninsula comprising Burma Siam Cochinchina &c.—Ed.) and afterwards proceeded to

Uthopia Egypt China Coria Tibbet &c. It penetrated to Chaldea, Phoenicia, Palestine, Greece, Rome, Gaul (France) and Britain. In fact at one time, it spreaded over almost every country of the Ancient-world up to the Scandinavian peninsula &c.

I shall now cite from other relaible and respectable sources how Buddhist Elements Entered Christianity. Says Mr. R. C. Dutt :—"The moral precepts and teachings of Buddhism," have so much in common with those of Christianity that, some connection between the two systems of religion has long been suspected* The teachings of Buddha had penetrated into the Greek world, long before the birth of Christ. We know from Asoka's inscription of Girnar that, in his reign, Buddhist preachers had gone to Syria to preach their religion. Pliny, the Naturalist (a celebrated Roman Historian of the Ist Century A. C.) describes a religious sect called the *Essenes* † living in Palestine, about a century before Christ, who, as modern researches have clearly shown, were a sect of Buddhists. In Egypt also, there was a similar sect called the Therapeuts. That these were a branch of the Essenes, or, in other words Buddhists, is admitted even by such devout Christians as Renan, the celebrated author of the *Life of Jesus*. Says he :—"The Therapentœ of Philo are a

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* Civilization in Ancient India by R. C. Dutt. C. S., C.I.E., Vol. II, p. 328.

† Vide Historia Naturalis, V : 17, quoted by R. C. Dutt in Ancient India, Vol. II. p. 338.

branch of the Essenes. Their name appears to be but a Greek translation of that of the Essenes" † Thus we learn that, when Christ was born, Buddhism prevailed in Palestine, Syria and Egypt, and that Buddhist precepts were received as household-words among the Essenes of Palestine. "Some moderate Christians," says Mr. R. C. Dutt, "admit that Buddhism in Syria was a preparation, nay a fore-runner (to quote the words used by Professor. Mahaffy). of the religion preached by Christ over two centuries later." § We know that John the Baptist, "the fore-runner of Christ," was well familiar with the doctrines of the Essenes. (who were also called The Essers.—Ed,) Some writers maintain that he was an Essene himself.* It is, therefore clear, that Jesus Christ himself learnt much of the rites and teachings of the Buddhists from John the Baptist. These facts are enough to show a channel of communication between Buddhism and Christianity,

The parables of the New. Testament also, bear a marked resemblance to those of Buddha, and are most probably copied from them. "Renan," says Mr, Dutt, "who is so unwilling to admit Buddhist influence on the development of Christsanity, neverthe-

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† Quoted in Dutt's Ancient India. Vol. II, p, 337.

§ Ancient India, Vol, II, p. 329.

* See Bunsen's Angel Messiah of Buddhists, Essenes and Christians, p. 49. Referred to in Ancient India, Vol. II, p. 338.

less states that, there was nothing in Judaism which could have furnished Jesus with a model for the parable style. On the other hand, 'we find in the Buddhist books, parables of exactly the same tone and the same character as the Gospel parables.—*Life of Jesus* (Translation), p, 36.' * The space at our disposal will not permit us to quote these Parables at length, for the sake of comparing them. We may, by way of illustration, refer the reader to the parable of the sower in *Bharadvaja Sutta*, which may be compared with John. V - 14 ; and to the parable of Dhaniya in *Dhaniya Sutta* which closely resembles Luke, xii ; 16.

Now the similarity in Monastic forms and ceremonies further proves, that all these were borrowed from the Buddhist rituals.

Dr, Fergusson, who is perhaps the highest authority on the subject of Indian Architecture, makes the following remarks about the Buddhist cave temple of Karli, the date of which he fixes at 78 B. C,:—"The building resembles, to a great extent, an early Christian Church, in its arrangement, consisting of a nave and side-aisles, terminating in an apse or semidome, round which the aisle is carried...As a scale for comparison, it may be mentioned that its arrangements and dimensions are very similar to those of the choir of Norwich Cathedral, and of the *Abbdye aux Hommes* at Caen omittiug the outer aisles in the

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* Ancient India, Vol. II, p 333.

latter building. Immediately under the semidome of the apse and nearly where the altar stands in Christian churches, is placed the Dagopa. (Ancient India Vol II, p 334.)

"But the architectural similarity," says Mr. Dutt, "sinks into insignificance in comparison with the resemblance in rituals between the Buddhist and the Roman Catholic Church. A Roman Catholic missionary, Abbe Hue, was much struck by what he saw in Tibbet. "The crozier. the mitre, the dalmatic, the cope or pluvial, which the Grand Lamas wear on a journey or when they part, or in some ceremony, outside the temple, the service with a double choir, psalmody, exorcisms, the censer swinging on five chains contrived to be opened or shut at will, benedictions by the Lamas with the right-hand extended over the heads of the faithful, the chaplet, sacerdotal celibacy, lenten retirements from the world, worship of saints, fasts, processions, litanies, holy water,— these are the points of contact between the Buddhists and ourselves." Mr. Arthur Lillie, from whose book Mr. Dutt has quoted the above passage, remarks :— "The good Abbe has, by no means, exhausted the list and might have added, concessions, tonsure; relic-worship, the use of flowers, lights and images before shrines and altars, the Signs of the Cross, the Trinity in Unity, the worship of the Queen of Heaven, the use of religious books in a tongue unknown to other bulk of the worshippers, the aureole or nimbus, the crown of saints and Buddhas, wings to angels,

penance, flagellations, the flabellum or fan, Popes, Cardinals, Bishops, Abbots, Presbyters, Deacons and the various architectural details of the Christian temple, To this list Balfour's "Cyclopœdia of India" adds amulets, medecines, illuminated missls and Mr, Thomson (Illustrator of China Vol· II. p. 18), baptism, the mass, requiems" (Buddhism and Christendom, p. 202),*

Baptism which is already included in the above list is common to Buddhism and to Christianity. Indeed, it was originally a Buddhist ceremony, called *Abhisheka*, and was (most) probably borrowed by John the Baptist from the Essenes, or Buddhists of Palestine. When Christ came in contact with John the Baptist, he adopted this rite. which has since become a foundamental rite of the Christian religion.

"So strong is the resemblance," says Mr. R, C. Dutt, "that the first Christian missionaries, who travelled in Tibet and China, believed and recorded their impression that the Buddhist Church had borrowed their rites and forms from the Roman Catholic Church. We will show, however, in our next book that, the Buddhists excavated many of their great church edifices in India before Jesus Christ was born ; that a vast monastery, a wealthy church and a learned university flourished in Nalanda, near Rajgir (Behar) before similar Church-edifices and Monasteries were seen in Europe ; and that as Buddhism declined in India, gorgeous Buddhist rites, ceremonials, and institutions were copied from. Nalanda

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* Qusted from Ancient India Vol II p 335·

and other places by Buddhists, in Tibet, China, and other countries, before Europe had yet recovered from the invasions of barbarous races, or had developed her feudal civilization or Feudal-church-system." The learned writer goes on, and concludes by saying that, "the entire structure of the Church-government and Church-institutions. in so far as there is a resemblance between the two systems, was (surely) borrowed from the East by the West, not from the West by the East."

SIMILARITY IN PRECEPTS,

Having indicated the possibility of communication, we now put, side by side, some important precepts of Buddha and of Christ to show, how closely they resemble each other in language and in sentiment :—

BUDDHA AND CHRIST.

B. I,—"What is the use of plated hair ? O fool ! what of the raiment of goat-skins ? within thee there is ravening, but the outside thou makest clean."—*Dhammapada*, 394.

C. I.—"Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead man's bones and of all uncleanliness."—*Matthew*, xxiii : 27.

"And the Lord said unto him, Now do ye Pharisees, make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness."—*Luke*, xi : 39.

B, 2.—"Hatred does not cease by hatred at any time. hatred ceases by love : this is its nature, Let us live happily, not hating those who hate us.—Among men who hate us, let us live far from hatred. Let him overcome anger by love ; let him overcome evil by good."—*Dhammapada* v : 197 and 223.

C. 2.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,"—*Matthew*, v : 44.

B. 3.—Destroying living beings, killing, cutting,binding, stealing, speaking falsehood, fraud. deception, worthless-reading, intercourse with another's wife—this is Anigandha (what defiles a man.)"—Anigandha Sutta of Sutta Nipat (Sacred Books of the East Series, p. 40.)

C, 3..—"For out of the heart proceed evil thoughts, murders, adulteries, fornication, theft, false-witness, blasphemies. These are the things which defile a man."—*Matthew*, xv 19.20.

B. 4,—"Like a beautiful flower, full of colour but without scent, are the fine and fruitless words of him who does not act accordingly."—*Dhammapada* 51.

C. 4.—"All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not."—*Matthew*, xxiii.

B. 5.—"All men tremble at punishment, all men love life. Remember that you are like unto them and do not kill or cause slaughter.—*Dhammapada*, 130.

B. 5.—"And as ye would that men should do to you, do ye also to them likewise."—*Luke*, vi : 31.

B. 6.—"The fault of others is easily perceived, but of ourself is difficult to perceive. A man winnows his neighbour's fault like chaff, but his own fault he hides, as a cheat hides the bad die from the gambler."—*Dhammapada*.

C. 6.—"And what beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."—*Matthew*, vii : 3.

Thus we see that inward purity, meekness, forgiveness, returning good for evil—these are the distinctive features of Buddhism as well as of Christianity.

It is not a little strange that the remarkable resemblance which we have noticed between Buddhism and Christianity extends even to the lives of their founders, Gautama Buddha, as well as Jesus Christ. is said to have been miraculously born of a virgin mother. Maya and Mary who concieved them without any carnal intercourse The birth of each was attended with marvellous omens, and was presided over by a star which, in the case of Gautama, was the well-known *Pushya Nakshatra*. which is also called Messionic star.

In Gautama's Life, we are told that when he was born, a certain *Rishi*, Asita by name, came to king Suddhodana to see the New-born Divine.

Similarly, in the New Testament, we read :—

When Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came Wise-men from the East to Jerusalem saying, "where is he

that is born King of the Jews? For we have seen His Star in the East, and are come to worship him." †

The legends of the Evil-spirit *Mara* having tempted Gautama, before he attained to Buddha-hood, bear a marked resemblance to the legends of Satan having tempted Jesus Christ.‡ Both Gautama and Jesus are said to have fasted and had twelve disciples each. The same catholic and benevolent spirit, impelled both to proclaim the truths of their system to all mankind, with out any distinction of creed or caste. These remarkable similarities would show that Christian legends and traditions, as well as Christian precepts and rites, are to a great extent, derived (and borrowed) from Buddhism.

We have shown that Buddhism prevailed in Palestine when Christ was born; that Christ himself came in contact with it through John the Baptist. We have shown that there is a striking resemblance between Buddhism and Christianity in their precepts, in their forms and ceremonies, in the architectural style of their temples, and even in the lives of their founders. Is this all mere chance? "If all this be chance," says Mr. Rhys Davids, "it is a most stupendous miracle of coincidence, it is in fact ten thousand miracles."—*Hibbert Lectures*, 1881, p. 193. Indeed, on the facts before us, it is impossible not to conclude that Christianity owes much to Buddhism. Even Christian writers like

† Matthew, II : 1-2.

‡ See Matthew, IV : 1—11

Prof. Max Muller, have found themselves forced to confess this. As proof upon proof is brought forward to show the priority in other religions of the truths of Christianity, the Professor exclaims :—"And why should every truth be borrowed from Christianity? Why should not Christianity also have borrowed?" There occurs another admission in his—*Chips from a German Workshop*—a sentence from which we have already quoted: "There has been no entirely new religion, since the beginning of the world. If we once understand this clearly, the words of St. Augustine, which have seemed startling to many of his admirers, become perfectly clear and intelligible, when he says :—"what is now called the Christian religion has existed among ancients and was not absent from the beginning of the human race, until, Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian."'—*August Reh.*, I: 13. From this point of view the words of Christ too, which startled the Jews, assume their true meaning, when he said to the centurion of Copernaum: "Many shall come from the East and the West and shall sit down with Abraham and Israel and Jacob in the Kingdom of Heaven."†

This, a pretty clear admisson, shows how the West is being gradually awakened to a sense of its

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* Gifford Lectures, pp.10-11.

† Chips from a German Workshop, by Prof. Max Muller, Vol. I, Introd., p. 11.

obligation to the East. "A few writers like Bunsen, Seydil and Lillie," says Mr. R. C. Dutt, "maintain that the Christian religion has sprung directly from Buddhism." † This, as the learned writer justly observes, is an extreme opinion. The doctrines of Christianity have little to do with Buddhism having been borrowed from Judaism. But there is no denying the fact that, Christianity owes to Buddhism that higher morality which distinguishes it from Judaism, or to use Mr. Dutt's words, 'Christianity, as an ethical and moral advance on the religions of antiquity, is based undoubtedly on Buddhism. as preached in Palestine by the Essenes, when (and before) Jesus was born. "‡

In the present chapter we shall prove that Buddhism, or that noble code of morality, which was preached by Buddha, and which influenced the development of Christianity, sprang up directly from the Vedic religion. The proposition will, perhaps, startle some followers of the Vedic religion, who regard Buddhism as antagonistic to the Vedas. Yet certain it is that, Buddha never thought of founding a new religion. Mr. Dutt. who. in his admiration for Buddha, yields to none, admits : "He (Buddha) had made no new discovery ; he had acquired no new knowledge. § And again : "It would be historically wrong to

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† Ancient India, Vol. II. p. 329.

‡ Ancient India, Vol. II, p. 340.

§ Ancient India, Vol. II. p. 206.

suppose that, Gautama Buddha consciously set himself up as the founder of a new religion. On the contrary, he believed, to the last, that, he was proclaiming only the ancient and pure form of religion which had prevailed among the Hindus, Brahmans, Sramans, and others, but which had been corrupted at a latter day. As a matter of fact, Hinduism recognised wandering bodies of ascetics who renounced the world, performed no Vedic rites, and passed their days in contemplation, (See Ante, p. 98).—Such bodies were generally known as Sramans. Gautama founded only one sect of Sramans among many sects which then existed. and his sect was known as that of the Sakyaputriya Sramans to distinguish them from others. He taught them relinquishment of the world, a holy life, and pious meditation, such as, all sects of Sramans recommended and practised,"*

It may be asked, how did then Buddhism become a new and distinct religion ? In order to answer this question, we should know, what the state of the Vedic religion was, when Buddha lived and taught ?

The period immediately preceding the advent of Buddda, forms one of the Darkest Chapter in the History of the Vedic-religion. The pure and noble religion of the Vedas and the Upanishadas had degenerated into dead forms, unmeaning rites, and cumbrous ceremonies. The Vedic Division of Vernas (originally based on division of labour and on merit), had degenerated into

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* Ancient India, Vol. II. p. 181-2.

a system of hereditary castes, in the worst sense of the term. As a natural consequence, the Brahmanas, securing honour merely by their birth-rights, neglected the study of the Vedas and the practice of virtue, for which their fore-fathers had been justly reverenced, This moral and religious degeneration could not remain confined to the Brahmanas only. The Sanyasees, no longer possessed of religious knowledge, inward purity, and meekness of spirit, only made a show of their ascetic practices, The people too, were no longer as pious and virtuous, as in the Vedic times, and became the worshippers of forms and slaves of luxury. The simple diet of the ancient Aryans, was replaced by a flesh diet. And, in order that flesh-eating may have the sanction of religion, animals were slaughtered and sacrificed in Yajnas.

Such was the state of the Vedic religion, or rather of the Aryan society, at the time when Buddha appeared. He was particularly struck by the last two evils *viz*, Animal Sacrifice and Caste System.

Now, when the people gave up the study of the Vedas and became selfish, vain and ignorant, some of them, comparatively intelligent but more selfish, tried to mis-interpret the meaning of the Vedas. In fact they misled the public, by shewing the world, that the immoral acts and performances, as written in the Modern Bamachari and Beerachari Tantras, were not only unjust and unholy, but are also in complete accordance with the precepts, laid down in the Sublime Vedas themselves. Of these Mahidhar Ubhat and

Ravana headed the list. When Buddhadeva, disgusted with the world, went to Benares to study the profound Vedas ; and lo what did he find there ? nothing but the most immoral and unvedic things and observances in the sacred name of the Vedas in vogue. Seeing all these things and thinking them to be the true and corrcct interpretations and performances of the Vedas, he denounced them, as the most immoral and inhuman books, possible and practicable. We do not blame this Great Mahatma for his doing so, as it often happens, even amongst us of the civilized age, that, we do not read the aphorisms in their originals, but take the interpretations and commentaries of those aphorisms as the Original Shastras themselves.

Buddhadeva, in the same manner, studied the Vedas, not in the original, but as interpreted by Mahidhar Ubhat, Ravana and others, which of course, rendered exactly similar to what he expressed, and hence he cannot be blamed for having rejected them. However, Buddhadeva himself, did not preach anything against the true doctrines of the Sublime Vedas. I have read the whole of Dhummapada, but could not find out a single passage contradicting the doctrines of the Vedas. We all know, that Buddhadeva was a Mahatma of a very high and exalted moral character. He had the highest spiritual developments.

His tender and loving heart could not bear the shedding of so much innocent blood in the sacred name of religion. In fact his noble soul, rebelled against the ignoble and invidious distinction of caste. The

latter especially called forth all his philanthropic enthusiasm, and his innate love for his fellow-being. in fact, the evil had become so serious that it had been condemned by many writers, even before the time of Buddha. It pervaded all social, religious, and political, affairs, and affected even the law of the land. There was one law for the Brahmanas, another for the Kshatriyas, a third for the Vaishyas, and a fourth for the Shudras.

These all rebelled against the consclence of Buddhadeva and hence he denounced the later writings of the selfish priests, who introduced animal slaughter and Unvedic Caste Distinctions, falsely ascribing them in the name of the Sacred Vedas.

That the Great Buddhadeva himself stated, that in olden times, the slaughtering of animals in Yajnas were neither practised nor sanctioned in the Vedic-rituals. In the Sutta Nipat Brahmana Dhummasutta, it is written thus ;—"Once while Buddha the Great was sitting in the Betabana Bihar at Awastha, an old Brahmin from Koshala (Modern Oudh), reached Buddhadeva and asked him 'Lord ! Tell me whether the old type of True Brahmanas could be found in in those days or not.', Buddha replied in the negative and began to relate the noble and sublime qualities of a True Brahmana. After describing a long account of the virtues of those Brahmanas, Buddha at last concluded his speech by stating that the Brahmanas had perfect control over their own material bodies, the ten Indriyas (*i.e.* the five senses and the five organs of the body)

and the mind, Besides they used to keep their Atmas (human souls) pure, transparent and Divine. They actually realized in their ownselves what they really were, and what relations they bore with the Supreme Diety (Brahma) and the Universe.

They cared very little for wordly gains, and the sensual joys, enjoyments and delights of this transeient life. They practised Universal Brotherhood, Friendliness and Compassion etc. towards the happy and the distressed respectively. They regularly used to perform the Five Great Yajnas daily, besides other occasional ones, without any selfish motive or for the satisfaction of their appetites. In these Yajnas they did not slaughter any cows or other animals, nor there was any such practice prevalent at the time.

I will here cite some of the original verses written in Pali which runs as follows :—

तण्डुलं सयनं वत्थं सप्पि तेलञ्च याचिय ।
धम्मेन समुदानेत्वा, ततोयज्ञमकप्पयुं ।
उपट्ठितस्मिं यञ्ञस्मिं नास्सु गावो हनिंसु ते ॥

तेसं आसी विपल्लासो दिस्वान अणुतो अणुं ।
राजिनो च वियाकारं नारियो समलङ्कता ॥
रथे चाजञ्ञसंयुत्ते सुकते चित्तसिब्बने ।
निवेसने निवेसे च विभत्ते भागसोमिते ॥

गोमण्डलपरिब्यूल्हं नारीवरगणायुतं ।
उलारं मानुसं भोगं अभिज्झायिंसु ब्राह्मणा ॥

ते तत्थ मन्ते गन्थेत्वा ओक्काकं तदुपागमुं ।
पभूतधनसिधञ्ञो यजस्सु बहु ते धनं ॥

ततो च राजा सञ्ञत्तो ब्राह्मणेहि रथेसभो ।
अस्समेधं पुरिसमेधं सम्मापासं वाजपेय्यं निरग्गलं ।
एते यागे यजित्वान ब्रह्मणानं अदा धनम् ॥

गावो सयनञ्च वत्थञ्च नारियो समलंकता ।
रथे चाजञ्ञसंयुत्ते सुकते चित्तासिब्बने ॥
निवेसनानि रम्मानि सुविभत्तानि भागसो ।
नानाधञ्ञस्स पूरेत्वा ब्राह्मणानं अदा धनं ॥

ते च तत्थ धनं लद्धा सन्निधिं समरोचयुं ।
तेसं इच्छावतिण्णानं भीय्योतण्हा पवड्ढथ ।
ते तत्थ मन्ते गन्थेत्वा ओकाकं पुनपागमुं ॥

यथा आपा च पठवी हिरञ्ञं धनधनियं ।
एवं गावो मनुस्सानं परिक्खारो सोहि पाणिनं ।
यजस्सु बहु ते वित्तं यजस्सु बहु ते धनं ॥

ततो च राजा सञ्ञत्तो ब्राह्मणेहि रथेसभो ।
नेकसतसहस्सियो गावो अञ्ञे अघातयि ॥

ततो च देवता पितरो इन्दो असुररक्खसा ।
अधम्मो इति पक्कन्दुं यं सत्थं निपती गवे ॥

तयो रोगा पूरे आसुं इच्छा अनसनं जरा ।
पसूनञ्च समारम्भा अट्ठानवुतिमागमुं ॥

एसो अधम्मो ओक्कन्तो पुराणो अहु ।

अदूसिकायो हञ्जन्ति धम्मा धंसेन्ति याजका ॥

सुत्त निपात ब्राह्मण (धम्मिकसुत्त) १२, १६—२५, २७—२६ ।

(*i.e.*) The True Brahmanas used to perform Yajnas by asking (begging) articles (such as) rice, beddings, clothes, clarified-butter (Ghee) oil &c. from the Grihasthas (house-holders) and in these Yajnas, no cows (nor any other animals) were slaughtered.................

Gradually these Brahmanas began to live in princely style, by keeping fine horses, chariots, good paintings and other objects of enjoyment, and their longings for further riches went on increasing day by day.

They then framed, collected and compiled some new codes (laws), Shastras (of course unvedic.—Ed.), for the performance of Yajnas, accompanied by slaughtering of animals and went to Ikshaku, the then King Emperor,and addressed him thus :—"Oh King, as you have plenty of riches and wealth thou shalt perform Yajnas."

The king Rathapatty (one who is well-versed in chariot-fighting) performed, Ashwamedha, Purushamedha, Shamanya-prasha (Sattra yajna) Bajapaya and Nirrurgal (Sarbamedha) (which are the greatest Yajnas sanctioned in the Vedas and the Shastras.—Ed.) In these Yajnas the king, as usual in those days, performed the above Yajnas without any slaughtering, of animals and distributed vast riches and other articles, such as, cows, beddings, clothes, gold, beautiful (slave) girls with ornament worn on their bodies, fine paintings, grand mansions and various sorts of grains etc.

After getting all these riches and other articles of enjoyment, these Brahmanas became more avaricious and covetous for wealth and riches. They then framing and compiling again some new codes, in support of animal slaughter, approached the king Ikshaku, a second time, and addressed him, as follows :—"Oh King you should know that as water, earth, gold and grains are intended for man for his enjoyment, so are the cows and other animals ; hence, you must perform Yajnas with these articles as you have plenty of wealth.

Then the Great King thus mis-advised by the Brahmanas performed a great Yajna in which several lacs of cows had been slaughtered. Seeing such an (unvedic) Yajna performed the Devas (learned men and the Sanyasees) Petrees (men of the Third-ashram, who after leaving household affairs, go to secluded places or in jungles for passing their remaining days in the contemplation of the Diety and the Worship of the Divine), Indras (nobles and Kshatryas of rank), Ashuras (house-holders) and the Rakshasas (those who have no ashram or shelter to live in and who are wanderers),—all these men—raised a loud voice against such a heanous and sinful act.

Before the slaughtering of cows, there were only Three Sorts of Diseases prevelent, viz—Wish (longing) Hunger and Old age (senile decay). Since the introduction of Cow-slaughter some 98 sorts of troublesome and loathful deseases appeared. (This is also echoed in the Shushruta-sunhita—Ed.)

Hence Animal sacrifice in the Yajnas commenced from the time of King Ikshaku and since then

Dhurma has been suffering much in various way. Nipat sutta.

Now it is clear that, according to the statements of Buddhadeva himself, the Sacrifice of Animals was not sanctioned in the Vedas, nor practised by the Old Vedic Brahmanas of yore. It was only in Later Days, the slaughtering of animals was introduced in Yajna by the selfish and crafty priests of Aryavarta. Hence he (Buddhadeva) could not possibly denounce the real Vedas as untrue or unreliable; but he actually denounced the later interpolated texts and other writings, which then passed and even now pass, in the sacred name of the Vedas. Lord Jesus Christ therefore, where he denounced or spoke against the Vedas, must have said against such unvedic writings which now pass in name of the Vedas ; as he (Jesus) followed implicitly the tenets of Buddhism. In conclusion for want of space at our Disposal I shall only cite one instance (out of many) form Prof. Max-Muller's Lacred Books of the East Vol. XI. (about Dirgha Nikaya Sambad 13 Taibigga Sutta) which runs as follows :—

That man born and brought up at Manasakta (name of the village) might hesitate or falter when asked the way thereto. But not so does the Tathagata (Buddha) hesitates when asked to The Kingdom of God, for I, I know both GOD AND THE KINGDOM OF GOD and the path that goes thereto ; I know it even as who hath entered the Kingdom and been born there.

Vide also Edmond's Buddhist and Christian Gospels Vol I. P. 89 and Gospel of Buddha by Paul Caros Page 118—122.

The above proves that Lord Buddha was a pure Thiest and never and Athiest. With these few remarks, I close the 1st part of this Book.—(The Editor.)

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